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Feb 19 1969

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THE NEW NUCTEMERON

(The Twelve Hours of Apollonius of Tyana)

Preface by

SIR ARTHUR CONAN DOYLE

and Explanatory Note by the

AMANUENSIS

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PREFACE

THIS remarkable script purports to be produced under the direct inspiration of Apollonius of Tyana. Apollonius was almost a contemporary of Christ, though according to his biographer Philostratus he lived to be more than a hundred years old, dying in the reign of Nerva. He had the reputation of being the greatest philosopher and thaumaturgist of his age. That being so, one would imagine that the difference would be clear if an English lady, perfectly ignorant of philosophy or of Apollonius, were to take his place, especially as her script is written off without pause or emendation. I venture to say that there is no such difference, and that this contribution to human knowledge is in all ways worthy of one of the greatest minds that ever functioned upon earth. Of course, it would be easy to pick a sentence here or a sentence there which would make such criticism seem exaggerated, but I am alluding to the massive general effect of the book—an effect so lofty that it would take a considerable contemporary brain to appreciate it fully. Yet Apollonius is conscious that it falls short of his true knowledge, and he says, " I cannot pour the eternal wisdom of the Cosmos into a vessel of flesh and blood, but, as I am enabled, thus I do."

The book can, I think, stand or fall on its own

internal evidence of authorship. We may fairly ask, "If it is impossible that this scribe really wrote it, then who did?" Vague talk of the subconscious self will not help us. There is the document. Does it correspond with the alleged author, or is it the unaided work of an English lady?

There is, I am told, some extraneous corroboration, messages received independently through other mediums. But the book itself is its own best proof of a high external inspiration.

ARTHUR CONAN DOYLE.

EXPLANATORY NOTE

I FEEL that, in seeking publicity for this small volume of inspirational script, it is necessary to insert a short account of its inception, and of my own small part in its achievement.

No planchette or ouija-board has been used in the production of this Writing. It has come to me clairaudiently, each word faint, yet distinct, within the mind as is the memory of notes which comprise a tune. As a rule, the language has flowed fluently, without pause or interruption, and with such rapidity that it has taxed my clerical powers to the utmost. At other times, the sentences have come word by word, with appreciable pauses, so that it has been impossible to follow the sense of the context until the whole paragraph could be read over.

The *New Nuctemeron* took six weeks to complete. I wrote about five days each week, between ten-thirty in the morning and midday. The only light allowed me was a small red lamp.

With regard to the identity of the Control under whose influence I have worked, I do not wish, even now, to be dogmatic. He came to me after I had been engaged in psychic writing for about a year, and gave me his name as " Arcazaiel." I was definitely aware of

his presence, and of an influence which differed in many ways from that exerted by my previous Guides. During the first pages of our work, he referred repeatedly to Apollonius of Tyana, who was then scarcely more than a name to me, and these references were so intimate in nature that I began to realize that he spoke thus of himself.

There may be others who, like myself, are somewhat prejudiced against the use of great names in the séance-room, for the reasons, firstly, that they savour somewhat of sensationalism, and, secondly, because their use has been abused. For these, I think, my Guide desires to remain incognito under the pseudonym of " Arcazaiel."

I cannot leave this subject without reference to that other Control who has assisted in the production of this book. I refer to Zabdiel, whose name will be familiar to all readers of the Vale-Owen Script. It was under his guidance I received my first Writings, and my most profound gratitude is due to Mr. Vale Owen for his kindness in establishing the accuracy of these messages, and the identity of the Guide. Had it not been for his sympathy at this juncture, the work would have progressed no further, for it requires the utmost faith to believe oneself to be a Medium, and, at the outset, I was only too ready to receive other and more material explanations of the phenomena accorded me.

I wish also to express my most grateful thanks to Sir Arthur Conan Doyle and also to the Reverend Doctor Lamond for their unfailing sympathy and

encouragement, as well as for their confidence in a true source of inspiration which has given me the courage to bring this work before the public.

I do this now with great diffidence, knowing only too well that in many passages I have been a bad scribe, and that I have obstructed, or modified, and even distorted, the flow of wisdom poured into my dull ears.

My present hope is that this volume may reach one or two whose hearts, like mine, have sought for Truth, and that they may be comforted and enlightened as I have been.

MARJORIE LIVINGSTON.

CONTENTS

		PAGE
	PREFACE	5
	EXPLANATORY NOTE	7
CHAPTER I.	THE HOUR OF PREPARATION	13
II.	CHRIST THE INITIATE	26
III.	THE NATURE OF EVIL	38
IV.	THE CELESTIAL ESSENCES	52
V.	ASTRAL SPHERES	67
VI.	ASTRAL AFFINITIES	83
VII.	THE TWILIT PATH	99
VIII.	THE RESURRECTION AND THE LIFE	113
IX.	NIRVANA	125
	EPILOGUE	139

THE NEW NUCTEMERON

CHAPTER I

THE HOUR OF PREPARATION

January 14th, 1929.

IN the Name of the Father, of the Son, and of the Holy Spirit. Amen. I, Arcazaiel, salute thee, daughter. ☥

It has been the way of the world that when a new Truth has illumined mankind, it has been established as an isolated doctrine, recognizing no satellites, no other suns, but nullifying all previous Lights which have dispelled the gloom of former ignorance.

It is not the Teachers of new revelations who have so trampled upon the labours of their predecessors, it is the fanaticism of their disciples that has suffered no commingling of doctrine. The Christ Himself destroyed nothing except the perverted interpretations of man.

Hence the modern world, living professedly in the Light of the World, has systematically ignored the fund of wisdom which was already known to the earth

in the days of the Christ. He did not need to teach the philosophy of the Ancients ; it was already accepted fact.

Therefore, amid the stimulus of transcendent gain, Mankind voluntarily discarded much by which it would have profited. The Christ did not come, no lesser Teacher has come, to supersede existing light, but to add to the sum-total of its beam.

I, therefore, Arcazaiel, who dwelt in the world in the days when knowledge and philosophy were prized among men, give you herein some outline of that phase of Eternal Truth such as we perceived it, and to which I have added some store of wisdom such as I have acquired in my passage through the Spheres.

I have unlocked a forgotten tome of knowledge, and have added a new page.

I cannot pour the eternal wisdom of the Cosmos into a vessel of flesh and blood, but, as I have been enabled, thus I do. Amen.

Write for me, and I will reveal much that has been hidden hitherto, and which it is good that the world should understand and consider. So small a planet in the infinities of space ! Is it not good that out of these infinities it may draw unto itself somewhat of wisdom and the knowledge of such realities that exist, not only without the bounds of its own atmospheric aura, but also within the composition of its own matter ? Science is the revelation of God. Dare you refuse her teaching ? Dare you oppose to it the tawdry traditions of your own fabrication deduced from a misreading of the Holy Writ ? That which is written

of the Word of God has been set down by the mediumship of man, and man, so far from being infallible, was ever a faulty instrument, since his knowledge was bounded, and his nature self-opinionated. The true Voice of God, the Word of God, is in the human mind. He that hath ears to hear, let him hear.

This is a matter of which I would speak, a subject beyond your knowledge either religious or scientific, the composition of the human mind. It is this organism which is the true Ego, which enlivens the otherwise inanimate matter that constitutes the human body, and which escapes at death to manifest in matter analogous to other planes of existence.

It is this Life-Spark which has eluded the research of all scientists, and which theologians can only explain as coming from God. This, in its essence, is true, but it is not the whole of the truth. The Life-Spark, emanating in the first place from the Creator, assumes that condition which we know as personality. In this process it absorbs into its organism a mass of material the composition of which would be incomprehensible to you, but it nevertheless acquires it, and is itself influenced in its own essential substance and in its powers of perception.

The whole of this process is invisible to you, and although some of the results are quite obvious and outstanding, it is never possible for you to realize the extent to which one Ego or organism differs from another. You see plainly in plant life that one flower flourishes in the heat and another in the cold, due to the material organic difference. The same process is at work in the

ethereal organism of the Mind. It is this acquisitive power of the Ego that enables it to draw certain characteristics from its parents, and even to express them in matter, viz : in the formation of its material body.

This simple illustration will convince you of the extraordinary scope that exists for differences of opinion and of action, and how impossible it is for an institution existing in the material world, as does the Church, to dictate an exact law or an exact creed. A man's faith is in his own mind and, so long as it be true, it is for him his creed.

It behoves me to speak with you concerning those things which are not a common topic among you. You have arrived at that stage of your initiation when you may contact with the Divine Essences, and penetrate such matters as are shrouded within mystery to the present race, and have been left untouched by human minds since the source of learning in Egypt was destroyed.

The Neophyte shall enter into Nirvana, and shall write in the flesh that which is seen therein.

The philosophy of Egypt is not lost, but slumbers. It is the Teaching of the Lord, it touches upon the Mysteries of His Universe and contains wisdom that you do ill to lack within yourselves.

The Neophyte is born into the material world ignorant in his conscious self of all that appertains to Life. He knows not whence he comes, nor the essences of which his life in itself is the issue. His education arms him merely with exterior knowledge, with the

perception of planetary laws. His brain is concerned with the visible world of matter, and the part he plays upon it that is tangible exteriorily, some reach not further than this, and are content.

But the Neophyte is not content. He sees around him a mass of living matter, functioning variously, he sees the heavenly bodies running their course, he is aware of his own body obeying the impulse of his brain, and of his mind reaching out toward a comprehension of these things. He would go further than this. He would analyse the Life-Essences, he would penetrate into the Mysteries of the Creative Principles, he would approach in all reverence, God's Book of Natural Law.

This is the natural function of Man, it is thus and thus only he aspires to Nirvana.

I am here speaking of your world as a phase of existence, there are few who undertake the studies of the Neophyte whilst in this state of progression. Nevertheless, the work is on the intellectual plane and is fitted to the conditions of terrene existence since Man therein receives a material brain through which his mental powers may function and which is well able to deal with the phenomenon of Matter. We are herein concerned with the descent of Spirit into Matter, and the return of Matter to the Spirit.

In the beginning, God.

The Story of the emanation of the Life-Spirit from God and of its descent through the Heavens is unattainable to mortals and is contained in the Mysteries which shall not be revealed until Man has ascended

into these Spheres whence belong the unfoldments of the History of the Ages. What Angel-Forms the Life-Spark of God first animated, we may not know, or how it became debased, but we read of an Angel who strove to breast the current of Divine Love, and thus is revealed one aspect of the descent of Spirit.

It is of late that Man has learned there is no integral solidity in matter, and thereby he achieves the knowledge that matter is a production of the functioning of Spirit. All matter is a formation of Atoms which have attracted their affinities by their magnetic qualities—which latter also are Spirit-attributes—held in contact by cohesive force. In every analysis of matter, in every analysis of the Atom, man must come back to the elementals of all creation, which so far as he is able to penetrate, are electricity, magnetism, force, all of which are variations of the action of the Life-Essence.

The alchemist shall evolve his potions from elementals which he may transmute and combine. He does not create. He does not add one iota to the actual weight and mass of the substances he uses. He may liquefy gases, or distil his liquids, but the atomic value of his concoctions remains unchanged.

The elementals of the earth planet existed in the Cosmos before the creation of the world. The actual creation was the assembly of these Atoms in their present form. Were the earth planet destroyed to-day, the component parts would continue to exist, but in their elemental state.

Therefore, matter, as man sees it, is an illusion.

A compact mass of matter will offer resistance to man's physical body because that body in itself is another compact mass of Matter of independent substance, but similar density. Each is held together by its cohesive force, and will yield only to a force more powerful than itself. Nevertheless, there is no physical mass that can offer resistance to the Life-Essences. These are the forces which assembled the Atoms and which are withdrawn from Matter, but not destroyed.

The vital Force which binds Man or Matter, physically, can be attracted towards its Source. In this event, death ensues in the case of a man, and disintegration in the case of Matter.

Now, this Life-Essence, emanated from God, is actively conscious. Once you have established this fact scientifically, you will have no further ado in believing in individual consciousness surviving the disintegration of physical Atoms which men call death.

First, there is the Consciousness of God, which we do not understand since we cannot conceive even the Idea of a Being so Exalted, Supreme, Eternal. Then, we know of cosmic consciousness, but we do not realize it, it is beyond the compass of our minds, but we know that a vital Force, emanating from the Creator, in itself creative and, I repeat, actively conscious, animates every electron, every Atom, every phase of existence not only in the earth planet and in the Universe in which it revolves, not only in the great visible cosmic arcana of the heavens, but also throughout all ethereal and spiritual existence which is normally

completely invisible to man for the simple reason that his physical body is furnished with no organs that are able to apprehend it.

We come thus to individualized consciousness, normal and sub-normal. The sub-, or more truly, the super-normal, is that section of individual consciousness which is aware of its connection with its affinity, with the cosmic and the Divine, and is therefore unable to function fully in the physical body of the individual for the reason but now set down, viz. the physical brain is not endowed with a capacity for its inclusion.

This phase of individual consciousness is not affected by death, and may remain individualized through ages of existence, or it may, at the dictates of Free-will, become absorbed into cosmic and divine Consciousness which is the Ultimate Ecstasy.

The restricted and active consciousness which animates the brain of physical man is that part of his vital Ego which his terrene structure is able to contain, and which functions in daily life by drawing on one hand upon the inexhaustible supply of power and inspiration which is in the subconscious, and on the other, registering every thought and experience which is undergone by the physical man.

The Mind—that is the Riddle of the Ages, the Riddle of the Sphinx, for which the Initiate has descended beneath the arms of the Sphinx that he may discover in self-denial and torture, in silence and abnegation, the absolute solution.

The Mind of Man is God. The Mind of Man is a spark sprung from the Godhead and descended through

infinities of space, modified, vitiated, incarnated in spirit-substance, and finally incarnated in flesh, yet still God. That is the Absolute Solution, but it is not to be received into comprehension by hearsay, it is a conviction to be achieved by such as are willing to undergo the trials by which the supreme knowledge is come at. I speak here of the gamut of human conceptions, the utmost limits of the scope of human intellect. We know not when the human element shall become eliminated. Spirit descended into Matter and a human race is one of the many results of this divine phenomenon, but when humanity shall have completed the Cycle and attained the sublimities of Spirit is beyond our power to know, and we are content to leave such knowledge with God, the Supreme, the Omniscient to Whom be all Glory, all praise, all honour now and throughout the Infinity of Ages which is the To-morrow of Creation. Amen.

The first purpose, therefore, of the Neophyte is to discover the Divine within himself. He must learn to distinguish the Essences within his own Ego, since each individual stands as the representative of all. If he would know Mankind, he must know himself.

He descends, therefore, into the silence.

21st January, 1929.

I, Arcazaiel.

Proceed, and as we proceed, we shall progress, for I have not the habit of this work and am accustomed to it less than yourself.

The initial difficulty of our labours, is that the largeness of the knowledge of Heaven cannot be encompassed within the limits first of earth-understanding, and secondly, of earth-language, which latter by now is somewhat strange to me, and I cannot use it with the facility which I would.

New inventions give rise to new words in which they are designated for your convenience, and here we have many things which in your lingo are nameless, and I am at pains to describe them since you have no parallel to which I can liken them. Therefore, see to it that you lay not too much stress on the word and structure of my speech, cavilling not that I say "Mind" when I should have said "Consciousness," and similar differences of mere language.

I have above spoken of universal consciousness, and it is not easy for you to conceive this state without coupling it with the idea of intelligence. With you, the cortical centres register the sensations of the physical body, and this active appreciation of experience you know as consciousness.

The fundamental Spark of Life is conscious, but so far as we know, it possesses no brain cells through which it may express the intelligence which it has inherited from its divine Source. It is moreover, by nature, acquisitive, and in its progress into the realm of Matter it attracts to itself various atomic elementals through which it becomes enabled to function and develops from a fragment of animating Force into an entity or Ego.

Descent, therefore, is essential to its independent

existence. At this point, the entity is without knowledge or experience, and is merely in the state that it will acquire selectively those elements by which it may function coherently and is capable of registering experience and profiting thereby.

It cannot in this condition, amalgamate with spirit-entities, since these are more complete in their development, and have through experience, acquired minds and intelligent consciousness. It is, therefore, obvious that its descent into Matter is not complete, its downward motion is as essential to its continued existence as its upward course must be.

The Ego, therefore, conscious, but not, humanly speaking, intelligent, divine in its Source, but already modified by the elements which it has acquired for operation, seeks incarnation into a physical body. At this point, being ethereal in outer substance, Matter is no bar to its progress, and it is able to animate the Essences produced in protoplasm by parental humanity, and it therefore sets itself actively to acquire the physical elements necessary for its birth into existence on the earth planet.

Therefore, truly God created visible man out of physical Matter, the dust of the Earth, and most truly was he also in God's own Image, since it was the action of the animating Life-Spark, come from God, which was enabled to vivify that which would otherwise have been immobile.

The descent of Matter itself from the Divine Essences to the physical compositions of Earth, I will, if permitted, deal with elsewhere, as I will also with the

descent and incarnation of a Spirit into other realms and planets and into other states of existence. I am here concerned with conscious life as Man knows it and I wish to emphasize the fact that each unit of mankind must complete the Cycle of Existence before he can have fulfilled his destiny.

With his incarnation into Matter, the Ego comes in touch with the forces of evil, with conscious emotion, with definite physical experience, and it is here, at the point of the Cycle exactly opposite to the high State from which he came, that his struggle commences—that stupendous struggle which shall eventually bring him back to the divine State, carrying within him Intelligence, Free-will, Personality, a capacity for the whole gamut of emotion, the power to enjoy eternal beatitude.

Much may befall a man ere he can set his foot upon the upward curve of the Great Cycle. He may leave the flesh, and return incarnate, and this for many reasons. Either existing evil elements in physical life returned him prematurely to his spirit-state, lacking in necessary experience, or he had therein created some adverse condition that could only be rectified within its own elemental parallels, or perchance he might come to assist other spirits in travail in Earth life, beholding their need, and choosing rather to assist them than to consider his own immediate progress.

It is into these conditions the Neophyte must pass in mind ere he is enabled to make the ascent. He must consider that which is Divine within himself

distinguishing between it and that which pertains to the physical man.

The physical is not of necessity evil. Far from such. The carnal elements are acquired for experience and in this sense are good since their use is essential, but they are the means to an end, and in no sense an end in themselves. The Neophyte must therefore be enabled to identify them and relegate them to the purpose to which they were destined.

This is the First Hour of which wrote Apollonius in inspired wisdom. Know that on this side, he is further enabled and the knowledge that man desired in his day shall not be withheld from the earth if man will diligently but seek it.

Arcazaiel.

CHAPTER II

CHRIST THE INITIATE

January 22nd, 1929.

Arcazaiel. ✝

MUCH inspired wisdom has been given to the Earth, and the Earth has been careless of its treasure. Those of the present generation suffer for the wanton acts of the foolish and the ignorant of past decades.

It is our will gradually to replace that which has been lost. There have been examples already of this work among you, and those of us who lived and wrote at a time when the intellect was well esteemed among you, are desirous now, out of our fuller knowledge, to write again that this means of wisdom may not be lacking at this period when the desire for gain has left mankind with little leisure for the pursuit of the true wisdom.

The first manner in which a man becomes aware of himself as an entity, is through the physical. He experiences the sensations of his physical body and registers them in his carnate brain. For a while, he has no consciousness outside of Matter. Ignorant of the Source of his life, and of his spiritual status,

he identifies himself with the interests of the flesh, and the scope of his mind is encompassed by that which his brain can accommodate.

His descent into Matter is complete.

Then, with the first overpowering emotion, the first inspiration from beyond the realm of flesh, cometh the first conscious stirring of the God within him.

Not that which he is taught outwardly shall convince him. He may be told that his life shall outlast his body of flesh, that there is a Heaven and a Hell beyond the scope of his sight, where the just man shall be rewarded and the wicked endure the consequences of his misdeeds. But the Neophyte shall not be convinced thereby. His carnate brain may weigh and accept these partial truths, and his passage through Matter may be assisted by this moral support, but it is not thus he will gain his conquest over Matter or his vision of the true Nirvana.

It is within himself that the Neophyte first must seek. It is within the Essences of his own identity that he will discover his divine origin and inheritance. It is only thus he can know himself as an integral part of the Cosmos, an entity in the process of development, passing in his present state through a phase analogous to the larvæ of an insect. What shall it know of flight by hearsay, this unwieldy segment of Matter? It must feel the stirring of its wings within the carcase of its own body.

Herein, finding himself of God, the Neophyte shall encounter the forces of opposition. He will become

aware of Evil, not only outwardly, but as a potentiality within himself.

Now the force of Evil is a condition of Opposition. The Will of God, so far as we, humbly, may aspire to comprehend even one Aspect of It, works in a Cycle, carrying Spirit into the realm of Matter, there to incarnate, and drawing it again upward into the Region of Eternal Bliss. It is our belief the Cycle may be fashioned spiral-wise, so that there be no finality to man's progress, no limits to his supernal joys.

Now, I have made it clear hitherto that Man possesses this divine Force within himself, and that this same power permeates Creation and is in itself the potent factor which we call Life. This Force, therefore, individualized, is able to oppose itself to the main stream of Force which works progressively in a Cycle, and is known to men as God's Love. It is this fact of opposition which reacts upon him much as would the contact of two opposing electrical forces. He causes a state of perversion, not only within his spiritual organism, but in the ether in his environment and within the minds of his fellow-men. The alchemist is familiar with the results obtained from the admixture of antipathetic ingredients, the results of a clash of essences. The results are not less disasterous when Man, to put the matter in the simplest words, opposes his will to God's.

Beset about with Evil, therefore, pertaining to the Matter into which he was born, the Neophyte is at pains to discover in his own Being the trend of the Divine Essences, and to identify his nature and desires

with the Eternal Current. He may not exalt his body or pander to its lusts, for the adulation of Matter is retrogressive, and therefore is an action contrary to Progress. He may not indulge in cruelty and selfishness, because the Life-Stream of God is based on the principle of Attraction, and is a manifestation of Love. He must learn that the treasures of the world, the adulation of the multitude, the gain and the profit in material affairs, all appertain to Matter, and as such are valueless, and, in excess, retrogressive.

In our day, upon the Earth planet, we emphasized our belief to such extent that we voluntarily mortified the body and despised Matter in all its forms. I counsel you not to do likewise, for we know now that Matter also, is His creation, though unprogressed in condition, and that the physical body is given by Him to be cared for within reasonable limits, and that the pleasures of Earth are not to be despised since they also are His Gift, and meet for man's enjoyment. True pleasures of the earth planet are an earnest of the delights of Paradise.

I have digressed somewhat in order to make my meaning clear to you, for such a belief was not a part of my philosophy in earth-life.

The Neophyte, therefore, finding the trend of the Divine within, will find himself in natural opposition to evil forces, and will, indeed, have much ado to combat them, since Matter, at the present time, has much degenerated, and the conflicting powers are much augmented by the strength of their ever increasing numbers. Blindly they are working backwards

toward the upward gradation of the Cycle, but in the direction which leads to Oblivion.

O Neophyte, affrighted by opposing Power, dismayed by the darkness, take heart, for here is thy gold tried in the furnace and from hence shall thy Spirit soar unscathed. Who shall deserve the Nirvana of God, who shall adore the Vision of the Eternal Son, who had not come victor from the conflict and won the Laurel Crown?

I have written of the First Hours of the conscious Life of the Soul, when he has descended into the depths of Matter, and found the Lord God within himself, Light and Darkness within his own Soul.

Behold now, the Neophyte must traverse beyond the presence of living Matter into which he is incarnated, into the extreme depth which is Inertia. Before there can be Resurrection, there must be Death, ere the Neophyte can commence his ascent into Nirvana he must plumb the extremities of the lowest Arc of the Cycle of Creation.

He must dare the darkness of the Hells, and the furnace that shall destroy his fixed nature, that his conscious spirit may arise from the ashes fit for ascent into the Region of the Blessed.

Herein lie the achievements of the Third and Fourth Hours of his initiation, the descent, through Fire, to Death.

Let us pause awhile to consider this Phenomenon. It has many systems of accomplishment. Obvious, and upon the surface of life for all to see, is the fact that the body of flesh must disintegrate in order to free

the Spirit, that it may seek the Spheres of Heaven. It is not with this aspect of the matter I am here concerned, but, rather, with the potentialities of the Spirit while still occupying its fleshly body and manifesting in Matter. This, at the present time, is of paramount importance, since we have the Heavenly Hosts over here, discarnate, but only by re-incarnation into matter can they become articulate to Man, and this indeed is an agonizing work for one advanced in Spirit Life, to return and suffer over again the tribulations of Earth.

The Initiate, therefore, who is willing to brave the forces of the elements, to probe Matter even to its lowest potential aspect which is inertia, to make the Sacrifice of himself as an Ego, that his being may be absorbed into the mysteries to which he penetrates and that he may be imbued with understanding, acquires, by this his oblation, a divine Wisdom that has lightened Mankind in ages now gone by, and shall enlighten them again in the ages yet to come.

In our day, that is, when I incarnated upon Earth, we worked in a world that was much given to pleasure and debauchery, and though Art and wisdom were, perhaps, at a flood-tide on your globe, yet we lacked much that is inspiration to you now. The Jews looked for a Messiah, but this national expectancy was not of much moment to Mankind at large. It was only with our discarnation came the knowledge of a divine prophecy but newly fulfilled.

The Divine Initiate, the Son of God, accomplished for you that same descent into Matter, that same

Ordeal by Fire, that Oblation by Himself once offered, that Sacrifice unto Death. This was the Fulfilment of Prophecy, the Climax of esoteric teaching, the Perfect Example of Initiation. *We, on earth, were forerunners, proclaiming a Master Who was Nameless and Unknown, you are the followers of a divine Leader, who shirked no iota of the Sacrifice, and is present with you now, guiding the aspirant toward his goal, inspiring all who will but submit themselves to His Leadership.

His is not the Sacrifice that others might elude the exigencies of service. Not so humanity shall gain Nirvana. He suffered not that Man might exclude suffering from the gamut of his initiation, for thereby would man be greatly the loser.

For himself must each initiate make the descent, and for their own misdeeds must Mankind suffer the penalty. It was *because* of their misdeeds there came the Son of God. I believe that even His contemporaries misunderstood the issues.

It behoves me to consider how far I should digress in order to make the matter clearer. Philosophy, wisdom, nay, even religion in those days were in the hands of the learned—that which was given to the people was given in symbols, and to the many it was incomprehensible altogether. The subject of initiation was a matter for the sages. Healing arts were practised by magicians, humanity as a whole was aware of no Spiritual Presence inspiring their lives, no personal God Who was a Present Help, an Understanding Entity.

To them came the Christ of God, the Divine

* Philosophers of the Pythagorean School?

Initiate, demonstrating day by day among them that the true essence of all philosophy, of all wisdom, is within the mind—you would say the heart—of man, rather than relegated to his carnate intelligence.

He lived the life of an Initiate, lived it openly in the market-place. The Sacrifice, wont to be offered within the secret places of the Temples of Egypt, He made upon the topmost heights of Calvary where all might see. He practised the Healing Arts in gentle simplicity, without potions or incantation, aye, and bade others do likewise as indeed they did, since you may read that His apostles followed Him in this. Ignorant fishermen of Galilee, they achieved that which had been the monopoly of the learned and the Mystic.

Therefore, the Atonement promises you not exemption from the effects of error. Had He so atoned you would have lost the most potent of your means of progression. Nay, rather, He atoned for the fact of the presence of Sin upon the earth.

Sin is spiritual darkness, and therefore it saith truly in your Book that God cannot look upon Sin. When all is dark, all is invisible. Therefore came the Light of the World, that by His light the world might be visible to spirit-eyes, and acceptable in the Sight of God. His pure Light counteracted, atoned for, the darkness, in order that help might be sent more freely among mankind.

Thus the dual aspect of the Initiation of the Christ —first, the Atonement of Light for the darkness, and secondly the divine Example of how man might atone for his error and attain his Heaven thereby.

Here we return to the Neophyte and to the meaning and the substance of the Fire through which he shall pass.

The Initiate of Egypt, passing in his youth into the silences of the Temples, evoked artificial means of undergoing the test of fire. He submitted himself to many kinds of ordeals, many of them dangerous to his body and even to his life, many of them fraught with dangers to his spirit-body by reason of his deliberate projection of his Ego among the Spirit-Essences. He set himself to destroy his flesh as a detaining factor in his life, to overcome many of its natural exigencies and to deny its passions. He passed through the fires of ordeal that the volitions of his body might undergo death, and his spirit-self, untrammelled, rise to Nirvana.

And, having once attained, a veil then separated the Initiate from the people. He stood alone, unapproachable, above them in experience and in wisdom. Nevertheless, each unit among the people was, and is, a potential Initiate. To each one, ignorant or learned, rich or poor, comes the same descent into Matter, the same manifestation of spirit within the flesh, the same ordeal in the melting-pot of life, the same destruction of their fixed nature, the same uplifting to those who overcome.

I do not belittle the Initiate in this, his courage, his steadfastness, his faith, nor do I belittle his wisdom and his knowledge which can greatly benefit mankind, but among the beatitudes of Nirvana, I have learned that the people are not despised because the Initiate

is exalted. Some there are among the least of earth's little lives who have passed through the terrors of a far more rigorous initiation than any undergone within the portals of the Temple, and are risen among the blessed of God.

Herein I am unfolding to you the necessity for suffering upon the earth. The man who descends not those last steps of involution through Fire to Inertia, is static, stationary. He is not progressing toward the Divine Essences and the Spheres of Light. I speak of existence as a whole. A man may suffer more than one incarnation, and only once need he make the descent.

I cannot make this quite clear to you, but it is certain that, during its existence, the Ego must touch that lowest point of the Arc, the Omega of the Universe. Only so he may rise, only so he is fitted to rise. On earth, your prizes are not given to those who reclined at ease while the race was run. The Neophyte, therefore, having discovered the Force that is within his nature, now learns its application to the elements. Surrounded by fire, he learns to control it, he learns to transmute the elements and to become the master of Matter of which himself, physically, he is a part.

Force may destroy mass, and reduce substance to its elementals. The elementals may be re-assembled to form different substances. Knowledge, accumulated within the brain cells may inform man how this may be done within certain limits of space and variation, but it is only the Mind of Man, the spiritual Force within his Ego, that shall control the Elements. The

chemist shall not hold burning coals upon his palm and remain unscorched, but the Psychic may do it. From the unknown past it has been done by the Initiates and regarded as a trick by the ignorant.

All Matter is interpenetrated by Force, and the only Power that shall control it is the corresponding Force within the Mind of Man. That Life-Element is of God, Who has given to mankind control over Matter.

The Master said : By faith ye may move mountains.

What is faith ?

The World will say it is belief in this dogma or that. It is not so.

Faith is the consciousness of the Life-Force, the immense potential Power within the Ego.

This Force is linked with the Cosmos, with the Spiritual, with the Supreme, and as such, has supreme power over Matter, and more than this, it has the ability to draw upon the Infinite for replenishment.

It would be dangerous, most dangerous, for man to realize this power in his present state of existence.

Scientists are probing towards this discovery, but it will not be permitted to them until Man is fitted to receive it.

At the present time, Man is greatly encompassed by evil. This is not a necessary factor in this descent. The extreme point of Inertia to which he must reach, is Negative, it is the complete nullity of all Force, it is the inertia of Matter when the Force within the Atom has been withdrawn from it, but it is not of necessity evil.

It is those who have failed in the first hours of their initiation, who have turned back in self-seeking or cowardice and opposed themselves to the current of Eternal Love which flows through Involution to Evolution, it is these who have permeated these conditions with evil.

Until this condition is remedied, Man must, for his own sake, remain ignorant, or he would destroy himself and the Matter in which he functions. Yet because of this necessity, it behoves it not that the Initiate who had attained to a greater knowledge should not seek to enhance the power within himself. Nay, for this he should strive the harder, for whether he will or no, and whatever walk of life he may be in, the Staff of the Pastor is given him, and he it is who shall lead the flock.

That which science shall not discover yet, the Mind of the Individual may discover for himself, and he shall become a superman.

Arcazaiel.

CHAPTER III

THE NATURE OF EVIL

January 28th, 1929.

Arcazaiel ☥

AND now, in speaking of that last downward step, the Neophyte must take ere he can reach the ascending Arc of the Cycle, we strive to postulate a condition of Inertia. This is a state of absolute abrogation of all Force, a complete neutralization of all currents. To conceive the possibility of Inertia, it is necessary to discern the constituents of Matter.

Matter exists as a production of the prevailing Law of Attraction. This is the name which science has given to the primary dynamic Power which is the Author of Creation. The Religionists transpose it in other words in saying, "God is Love." Your earth planet retains its place in the sun's orbit by the power of Attraction, and by the same law the sun itself retains its position in relation to the great central Sun by you unseen and undiscovered.

Again, the earth itself would be stripped and disintegrated by centrifugal force were it not for the same law working within its structure, which, by mutual Attraction holds its elements in orderly alignment

both with regard to physical Matter and also the properties of its Aura. Matter is the outcome of the mutual attraction of Atoms, the Atom itself is the production of the attraction of the positive nucleus and negative electrons within its composition, an attraction so powerful that all man's efforts have failed to break the power of this affinity even among particles so minute that it has challenged the skill of man to discover an instrument which shall render them visible to human eyesight.

The deepest man can delve into the structure of the Atom will yield him the observation of Force. He will arrive at this potentiality whichever way he directs his researches, because Infinity is less a matter of space than of condition and vital Force is the condition farthest removed from the physical that he will be able to apprehend until the nature of carnate man himself is further advanced in the scheme of progression. Electricity and magnetism are but the manifestations on the physical plane of the underlying Power.

Matter is a condition of elements in combination with one another. The same elements may produce different forms of matter. Hydrogen combining through natural attraction, with oxygen, will produce water, but the same element united with carbon produces methane,* by which is proven the nature of primary elements is not necessarily the nature of the substance they will produce by amalgamation.

You behold physical nature as substantial because

* Poison.

your own body is composed of that combination of elements which has affinity with your surroundings. In other words, the rate of the vibrations of the physical substance of your visible self corresponds to the rate of the vibrations of visible nature. This does not mean to say you are not surrounded and encompassed within and without by Matter of a higher vibratory rate, which is invisible to you because it lies outside the compass of your physical senses to discern. That which is visible to you as Matter is impelled by a comparatively slow rate of vibration, and is therefore subject more noticeably to disintegration from which it has no power to reassemble itself in its original form. You are conscious of this substance in three states, solids, liquids, gases. These terms are relative, there is no solid existing on your planet. If aught were not atomic in structure and interpenetrated by magnetic properties and vital Force, it would fail to respond to the law of Attraction within the structure of the Earth, better known to you as Gravitation, and would be whirled from the earth's surface by centrifugal force.

There are many states of Matter, of which the so-called solid we will take for the moment as the lowest rate of vibration known to you normally. Liquids and gases increase in rapidity of vibration, and beyond this, human sight fails to receive impressions. Beyond these forms of Matter, nevertheless, are other forms, legion in number, the nature of which are impinging, in their lowest degrees, upon man's consciousness. Contacting with the gases is astral Matter which becomes chemi-

cally visible in aura. Beyond this is the mental plane, where the thought of man takes shape in definite images and is able to impinge upon the auric elements and influence them. Beyond the mental World is the spiritual World, and beyond that we have no exact knowledge save that we believe that Therein man arrives at a state of requited Attraction, which is Ecstasy. But ere he can aspire to take but one step towards the perfect balance of the elements, he must discover the neutrality of the elements, the negation of Force, Inertia.

He cannot find it in Matter, nor in the Elements.

Where then shall it be found?

The vibratory emanations of Evil, depleted of their vibrations, these are inert. Evil thoughts feed upon the minds of those who offer them nourishment; vampire-like, they withdraw the magnetism from the Ego that, unconsciously, yet because of the affinity of his own soul with darkness, is willing and able to give.

The World has been taught that Evil is a hypothetical condition which controls a part of the Universe. Evil is a chemical property. Its natural functioning is upon the mental plane, whence it impinges upon the spiritual on the one hand, and the astral upon the other, through which it reaches the physical body and earth conditions generally. Because of the rapidity of its vibrations it is not recognized as a definite product since it can be perceived only by the results of its operations.

Dirt, vice, disease. These are the products of the action of Evil, visible in Matter.

I have already explained to you that the origin of evil lies in the fact that certain organisms, containing the germ of Divine Life, have, in the acquisition of independent knowledge and free-will, turned back against the flow of Magnetism, or Love, or whatever you will call it, which, according to Divine Law, works in Cycles, or spiral-wise, in an endless stream of progression.

This state of opposition thus set up causes contact and collision between fragments of Life-Force which are individualized within the developing entities. This causes a definite clash of elements, unseen on the physical planes, because your senses are not attuned to register the phenomena, but the reality of the occurrence is not impaired thereby. Now this untoward contact of elements, has the effect of changing the chemical combinations of the constituents, and conditions which are hurtful to Humanity and its environment are consequently set up.

Evil becomes established. Man's continued self-willed opposition adds to its potency. Evil vibrations of opposing thought and will emanate from man's brain, and by their magnetic properties, draw to themselves various chemical matter which increases their potency.

Let this be clear, the elemental constituents rightly combined were good. As they were destined to flow united within the Life-Stream, no combination other than Good was possible to them. Once, however, the Life-Force itself, directed by individuals in which it had incarnated, was turned against itself, then the

collision split up the divinely organized combinations, and Atoms of unsuitable ingredient combined causing hurt and damage not only within the scope of their own plane of activity, but penetrating even into the heart of Matter.

Man, suffering from the results of his own folly, was helpless. The causes of his discomfort were so far removed from him physically that he could not even recognize their existence. It needed Those wiser than he to cope with the danger and release him from the prison in which he had interred himself.

Now, those Entities, or divinely begotten organisms, that have incarnated and regained, consciously, the spirit-state, are able to contact all conditions of vibratory Matter from their own Sphere downward. They can condition themselves at will in order to bring any state into visibility. They have encountered the Divine Essences and are able to recognize them within Matter. "He shall give His Angels charge concerning thee" was not only a poetical phrase denoting religious comfort, it had its basis in practical and scientific reality.

Those, therefore, whose dwelling is in the Heights, concerned themselves with the remedial efforts within their power to encompass in order to eliminate the conditions to which humanity had given rise. In this they are greatly hindered in their endeavours, since they may not impinge upon man's free-will, through which alone he is enabled to individualize, and is thereby a conscious Being, a potential inhabitant of Nirvana.

In coming to their work, we come back to our starting-point, which is Inertia, for it is through the

neutralization of Force and Elements these Spirits of the Temple are able to help Mankind. The power is ever held in check, both in the auric spheres of earth and in the mind of the individual. Once Mankind, in unit or in mass, withdraws his volition, then the evil emanations which contact with him are unable to draw further nourishment, when they are rendered negative by spiritual reaction, and fall into Inertia or Death.

Therefore nought but that which is wholly evil shall undergo the Second Death, of which wrote the Apostle John. Nought but that which is evil shall become inert or be destroyed. God is Life, therefore that which is of God shall endure.

The last downward step of the Neophyte in involution is at one with the turning-point where he sets his face towards the Divine. At one hour with Death is also the Resurrection and the Life.

Fear not that vortex which is the melting-pot, for verily that which is Divine shall arise therefrom unscathed.

At physical death, the Soul of Man shall arise, comparatively through degrees of progression, while his body, comparatively inert, in reality analogous to the Earth from which it was evolved, shall return to the earth, as all Matter, having affinity, must reassemble. At the Second Death, evil shall perish in absolute nullity, and the Soul be received into the State of Absolute Good, the Nirvana of God.

Oh foolish generation which insists that this and this is of chemical extraction, and this and this emotional!

All, all within your scope of contact is chemical in its action. The emotions of man have a potent chemical influence within his own physical body, apart from their enormous reaction upon his astral aura. The secretions of the glands affect not only the body but the character of a man. They are able to give prolonged youth and to impinge upon his mental tendencies. Whence come these secretions? They may be treated from without, a fact which alone proves man may not suffer eternal judgement upon the evidence of a physical existence in which he had control only of the partial consciousness which has its limits within the cortex of a human brain. The glands are also, *per contra*, affected by the emotions. What are the emotions? The impinging of higher chemical Agencies upon the Life-Force or Mind of Man. It will doubtless come as a shock to some that I should speak of a religious inspiration, among others, as a chemical agency. This I will explain. Contact with Higher Powers reaches the Mind and through the Mind, the brain, as a thought. Thought is definitely chemical in its action, not on the physical plane of chemistry but upon the mental and astral through which it contacts gradually with slower vibrations through the intermediate states.

Why say you there is oxygen in a man's lungs? You cannot see it. You cannot smell it. Yet your researches have proved its presence. At one time your researches had not arrived at this point of achievement. Then why deny the existence of other elements within that elaborate organism, the body of man?

Why blind yourselves to all that is out of reach? Each year brings its own discoveries. Why deny that which is not proven? Martyrs have been sacrificed upon the altar of Knowledge as well as upon the altar of Religion, and the years have acquitted them.

Let us for a moment review our points:

The Law of Gravitation is, in fact, the affinity, or attraction existing between the Atoms which compose alike the physical body both human and animal, together with all surface matter both vegetable and chemical, and the Atoms, analogous in vibration which compose the body of the earth. This force of attraction is the cohesive power which holds all which appertains to Earth within its own limits and is manifest not alone in geological compositions and upon the earth's surface as in direct defiance of centrifugal force, but also throughout the Earth's aura, better known to you as the upper air, beyond the confines of which physical man is not able to pass.

And secondly, let this be understood. Matter, in visible form, is illusory. You behold rocks and stones, the sea and the stars, but you cannot behold the etheric waves, oxygen, and other aerial matter. So in the human body, you behold the part and not the whole. The part visible to you corresponds to the material of the Earth planet and is attracted and wielded by that magnetic Life-Force, the True Body, which permeates it like water within a sponge. The brain, the glands, are all operated by this Magnetism, and physical operations from without merely tend to modify or enlarge the vehicle through which the

Ego finds expression. Disease is the reaction of evil on the physical plane and reaches the body through a depression of the auric fibres. Healing should be effected as much through the mind as locally upon the body itself. Prevention lies within the power of the mind, which, not content to keep itself pure, must also be strong in purpose, thereby establishing a bright and powerful aura on which the forces of evil shall not impinge.

It is within the scope of human power to resist the ravages of fire, of blows, by this same means. It can, potentially, collect such an amount of etheric pressure that physical force is thereby rendered impotent. This is a condition Man has not attained as yet, but it lies within the radius of his ability if he choose but to acquire it. Not in one generation shall he succeed in this, but each step forward is a birthright he may hand down to his children.

These things may shew you, even but a little, how fully the Love of Our Father equipped the world in the dawn of its Creation. All possible human needs were foreseen and provided for, yet Man would not abide within the Stream, but sought to forge his own way through time and space towards a goal of which he could have no knowledge.

Enough.

Therefore with this wisdom must the Neophyte be equipped ere he attempts the ascent into the Heavens. He has learned of his own involution, his incarnation into Matter and the nature of the substance into which he has been born, and how he may seek to control it

for his own good and for the weal of mankind. He is ready to seek those lands with their conditions, their climate, which lie beyond the etheric fields and out of reach of his imagining.

Behold, our face is set upward toward the skies. Rightly man looks upward, outward from the Earth plane, for the Spirit-World exists in ever-widening spheres beyond the confines of the aura of Earth. These spheres widen ever, becoming inter-planetary and eventually inter-solar. Yet, even this fact is a matter of condition as much as of geography. Not only is there space in the Heavens for the astral body, but space for the Mind, where those qualities in man which are beautiful shall enlarge unceasingly.

There is no definite spirit-body that Man shall assume once and for all at "death." Man's nature is not dual, but threefold, in relation to physical conditions. The primary element is the Prâna, or Life-Element. This develops around itself a mental condition, built up of definite elements undistinguishable by yourselves, but known to you as the Ego, or Subconscious Self. This Ego incarnates into the physical, and the physical and mental personalities grow together under carnate conditions.

The Nucleus of the Ego, the Life-Force, is not subject to growth, being in Itself perfect, but only to individualizing consciousness.

At "death" the physical body reverts to the earth which bred it, and the mental state of the entity incarnates, or manifests, in such material as is suited to its development. This may be astral matter, as is

sometimes the case with earth-bound spirits, which accounts for their frequent visibility to those still incarnate.

Others assume the substance of higher and yet higher Planes. They may, on the other hand, descend into darker, or lower, states, in which case the material available to them for manifestation will be of a very low order.

In every instance the Mind, or Ego, will imitate automatically the appearance of the physical body as it appeared during earth-life. The appearance of personality will be identical, yet greatly enhanced or modified by the quality of the material taken from the Plane of its new residence and used for this new incarnation into individual spirit-life.

Those Egos which assume an astral body, will have, to you, the most normal appearance, since their new forms will have been assembled of material more nearly analogous to Earth. Those dark spirits who seek the haunts of evil will be enabled out of those vicious and corroding chemicals there available, to build themselves an ugly and contorted body, which shall truthfully and justly depict the darkness of their own mental nature.

These poor souls are subject to progression. With the destruction of the evil within their minds, with the withdrawal of the evil volitions on which evil matters feed, comes the corresponding decomposition of their contorted bodies. So, with the dawn of beauty and goodness within their minds comes the assumption of a new etheric or mental body corresponding to their

new mental attitude, and analogous to the Plane to which their new condition brings them automatically. From this point there is no hindrance to their progress. There are none eternally damned. Could that Spark of Eternal Life, proceeding from the Father, be subject to oblivion? No. Yet a man may give much of his mental Ego and his conscious power to evil, in which case much is lost to him and suffers destruction.

That which a man gives of himself for good, whether it be in act or thought or emotion, that shall be his for eternity, but that which is evil shall persist a little while, and then be no more, for this very reason, that the condition upon which it lives is relative, and conditional only upon the perversion of the Forces which, in essence, are altogether good. Evil exists upon the very Power that must destroy it.

Yet for a while, it lives and the vengeance it would wreak fails in its purpose, and because of its integral Good, it begets in Man those traits which he could in no other way have attained, courage, long-suffering, sympathy, and, in so much greater a measure than else were possible—Love.

Of this Vortex of Pain within the depths of Matter, I speak only in passing, for it is the privilege of each incarnate soul to be a channel for God's Power to bring help to those who suffer the ravages of evil. And the gain is great thereby, for they shall rejoice exceedingly hereafter when they shall understand that those who have penetrated the lowest depths shall have the greatest joy of the Heights beyond. Blessed is the Shepherd who shall bring his sheep into the pasture.

Let it be clear, evil bodies shall perish because they shall be devitalized of the Power that shall be withdrawn from them in order that it may flow again into the Eternal Stream of Life. In this manner, a man may lose the individuality for which he has incarnated, and therefore help is urgent and necessary. The Law of God acts through Man, in Man. It cannot contact directly from without, else the Power, thus lacking insulation, must by reason of its very potency, destroy. Man, individualized, is not subject only to the divine Law, he is, in himself, a vessel of the Law.

O urgency of human need ! For this, the Son of God incarnated, and the Son of Man gave His Life. Amen.

Arcazaiel.

CHAPTER IV

THE CELESTIAL ESSENCES

February 2nd, 1929.

Arcazaiel. ✝ Amen.

AND now, by contrast, the state to which the spirit shall ascend who is purified and strengthened, shall not be less analogous to earth conditions outwardly, but as such forms as I have described were debased, so by contrast shall these be greatly enhanced in beauty.

The aspect of the spirit-body shall in no way have lost its facial characteristics, its manners, its personality. Rather shall these be enhanced, since the mental attitude and the etheric waves of thought are able to react upon it. It must be remembered that this form is but a spirit-body only in a relative sense. It is actually Matter, this also in a relative sense, which clothes the spirit which has as yet only commenced its ascent and has not regained the true Spirit-World.

That which is known to you as the spirit-body is spiritual in relation to the material conditions prevailing on earth. It is a far higher form of expression. It is, nevertheless, a chemical production though the

chemical elements which compose it are of an entirely different order from any of those known to you. They are analogous to material elements and are interpenetrated in the same manner by the more purely spiritual.

All the elements forming this body correspond to their environment. They are withdrawn from a particular Spirit-Sphere, or Cycle, for this purpose, in order that the Spirit or Ego may be tangible and able to manifest normally in this Sphere of activity for which his nature is suited. This is parallel with his earth incarnation with this outstanding difference. Upon the earth planet Matter is so gross that it is not easily manipulated, and the only manner in which the Spirit can incarnate is by means of the parental protoplasm which alone is sufficiently mobile and sympathetic for the purpose. In this manner the Ego can gather atomic Matter and is able to assimilate the chemicals necessary to its growth through the channels of the maternal frame. Once replete with sufficient strength and instinct it seeks independent existence and lives thenceforth by extracting chemicals from its food, assimilated within the body, as well as from the ether drawn into the body from without by means of the lungs and the dermal pores.

During this process of development known to you as Life, a parallel process is taking place. The magnetism within the body, generated by the Life-Force or Spirit, is absorbing from the environing Atoms Cosmic Power and evolving what is known to you as an "etheric double." Thus the purpose of its descent into Matter is twofold, although the functioning of

these two aspects of the same form are so closely interwoven that, in our eyes, the experience is considered as a whole. The relation of the physical body to the etheric body is as the cornea to the eye or the tympanum to the ear. It is the vehicle used for the reception of experience. I wish to emphasize this definition.

Every possible tinge of feeling, whether registered by the physical brain or not, is received into the Subconscious Mind, or etheric double of the individual.

The embryo of this etheric mind is infinitely older than the physical body since it has been built up around the integral Spirit ever since its first outset from the Spirit-State. At first, all that it gathered was rare and holy because its downward journey had but commenced and it was still passing through the Supreme Altitudes. With the graduations of its descent so the atomic Matter which it was able to absorb from its environment became of a grosser nature.

It is manifest therefore, that the formation of man, fundamentally, corresponds to the formation of the earth or other forms of Matter, that is, it is built up of spherical strata imposed one upon the other. First, the Principle of Life, around which is gathered a stratum, or sphere, of divine Substance, which is in turn surrounded by other and larger spheres imposed one upon the other, each increasingly dense in substance. This process continues until the incarnating Ego has reached the planes which exist within the radius of our knowledge. Upon these strata of spirit-conditions he gathers other states, he acquires Matter

from the mental, astral and etheric planes respectively and, thus fortified and prepared, enters the material state and becomes carnate and tangible upon the earth plane.

Henceforth, every reaction undergone by the physical body, whether the experience be received through the senses or more directly from etheric contact, is registered upon his " etheric double " which is the next stratum of his integral self. From thence it penetrates through the spheres of his Being, modified by the nature of his composition, until it reaches the abode of his Spirit. Thus the entity attains to conscious individuality and becomes a separate Unit in the Scheme of Creation.

Now, therefore, the shedding of the physical body at death, is to the individual as the paring of an onion skin. As this vegetable retains its shape and general appearance after this simple operation, so does the individual. The determining factor is this, in what condition shall the under-skin be found? We will leave on one side all conditions of positive evil, since with this aspect I have dealt already. We will consider here the varying grades of evolution to which the entity is subject.

The carnate body, the outer scale, is shed. The outer sphere, or conscious self of the individual, is now the Astral State. If he desires still to mingle with earth conditions he will retain this body and will strengthen it with atomic matter obtained from the astral plane. In order to do this, he will not be obliged to suffer any process of incarnation, since Matter, here

being less gross in nature, will respond to his natural powers of attraction, and he will find himself articulate upon a plane which corresponds to his new state. To be precise, he will find himself in a world which gives him the same aspect of solidity as did the earth plane, his body will retain all its imprint of personality and appear normal, though slightly enhanced in beauty.

In this condition he will be enabled to hold converse with those who are sympathetic to his own state, he will be enabled to return to earth and to glean much information of earth's happenings through normal observation. The atomic composition of material matter will now be more apparent to him, and for this reason all forms will assume an altered aspect, and the illusion of solidity will be impaired by the first gleams of Truth which come down to him through the Spirit-Spheres to which he has drawn nearer by this one step.

I speak here of a chemical state. I am regarding Man and his environment from the physiological view-point. Lest I be misunderstood, I will add that Man, having attained the Astral, or Spirit-Planes, is no more a mere abstract being therein than he is while incarnate in earth-life. Indeed, the scope of his interests, his activities, his joys, are infinitely widened by his progression. In your language it is so easy to divorce one phase of a subject from another, whereas the whole must be viewed and not the part alone.

Now, as Man's astral nature absorbed, through the "subconscious mind," experience and consciousness from the physical body, so his spirit-nature of higher

potentiality absorbs knowledge and experience from the life of the astral plane. This process is continual, the experiences of the Ego being perpetually absorbed towards the central Unit of Life within him by the magnetic law of Attraction. Only in a state of perfected wisdom can experience reach that divine Life-Centre through the intervening stages, or strata, of purification.

This astral state is analogous to the Fifth Hour of Apollonius when the Neophyte has touched the Divine Essences and is silent for fear.

Once again, the application is twofold. This Hour comes in the life of every individual when he emerges from the carnate body which has clothed him and stands, consciously, upon the threshold of Eternity. He faces the Unknown, and, for Man, the unknown has ever been fraught with terror. You have remarked the frenzy of native tribes at the occurrence of such a common phenomenon as the eclipse of the sun. To them, the Spirits have shut out the light of life, and they are petrified by fear. Science has taught you of the passing shadow thrown by your own moon upon your source of physical illumination. Just so, you in ignorance, are fearful before that mysterious phenomenon, the death of the body. Those whom you know lay down their material form and become invisible ; to you, in turn, comes the same Hour when your needs must contact with the Divine Essences. And this, also, is a passing shadow, the shadow of your own material ignorance cast upon the Source of Eternal Light.

The Neophyte awaits not that that Hour should come to him when the shock of severence from the physical is still upon him. He braves the contact with the Celestial Essences whilst his body functions yet upon the material plane. He has learned to command death conditions at will, to leave his body inanimate whilst his astral body soars. And, at the outset, he also is silent through fear. In those days when wrote Apollonius of these things, the fear was very vivid and very real. The Initiate came not lightly to his Goal. Since then, there has been given to the world the Gospel of Intercession, the Story of One Who was the Mediator. Since then, Man need fear not at all the contact with the Celestial Essences, for their power is insulated, they can injure him no more, so long as he reach out his hand in faith.

Of old, Man reached the astral planes by witchcraft, by necromancy, by the practice of black magic. He has to-day many secular avenues by which he may attain the same results, and so long as he move wisely in the matter they shall not injure him. Hypnotism, trance, projection, even so normal a process as sleep will bring him in touch with these Realms.

But within the Church of Christ, and I do not mean the builded edifice, but the spiritual community united in His love, there opens the Way, the Path by which even the ecstatic states may be reached by all men in safety and in peace. By the Sacrament of the Holy Eucharist you contact with the Celestial Essences. In meditation you reach upward into the Infinite and commune with the Denizens of the

Heavenly Spheres. How few among you realize the tremendous import of His Words: "I am the Way."

Dimly they realized Him long ago, before His descent into Matter. Here and there the searching spirit found the Tao, the Way.

Oft-times you sing in unison: "He only could unlock the Gate of Heaven." How literal is this truth! He has admitted all who will come into His Courts. They may come fearlessly from whom learning has been debarred.

We know not whence He came, except that He is of God. We know that His Intelligence commanded the Spheres of Spirit before the inception of the world. We know He was pleased to make that perilous descent in order that the Imprint of His Footsteps might remain for all time, and that those who came after might encounter fearlessly both Death and Ecstasy so long as they keep their feet within those Steps of His.

I have digressed in order to show in what manner, not the Neophyte only, but Mankind, may suffer contact with the Naked Elements of Heaven. For it is of supreme importance to a man how this contact shall affect him.

If so be his nature is attuned to the integral Good which permeates Creation, then the chemical composition of his astral body is unpolluted, there are no perverted essences within himself which shall oppose the outer Force of Celestial Elements to his own grievous hurt. On the contrary, his astral nature will be enabled to draw upon the infinite Power with which

he will find himself encompassed, just as his carnate body drew upon the ether for breath and vitality in earth conditions.

In this, as in all things, the Universal Law of Attraction, God's Law of Love, is observed in operation.

The physical body attracts the material necessary to its existence from the chemicals which it contacts in the ether and in food-stuffs. With the disorganization of the outer frame, the astral nature withdraws all that was analogous to itself by the same power of Attraction, and operates henceforth upon the astral juices for its support.

When man's desire shall have soared beyond the confines of the astral environment, then he is enabled to shed his astral body much as he shed his carnal body, only, since in this case the outer form was of a more highly refined chemical substance, it is entirely absorbed automatically into the elements of its origin. The spiritual body now attracts such elements from it as were spiritual and functions henceforth in the spiritual Spheres. It has gained another step in the process of evolution.

Here, he exposes himself, naked to the force of the Celestial Essences. He may reach this altitude in divers ways. He may be flung into this state by violent death, unknowing, sometimes unprepared. He may have penetrated hither of his own adventurous curiosity, or in the pursuit of Wisdom. He may have come clothed in the Spirit of Christ which shall have covered his nakedness, for verily if a man truly Love the Son of God, by that same Divine Law he shall have

attracted His Nature to himself, and shall be clad as with a white garment.

"If any man sin, we have a Mediator with the Father, Jesus Christ."

Thus, clothed in the Elements of the Divine Spirit, the Forces cannot contact directly with those elements within himself which, by reason of their perversity, would oppose that Current. Man, in this spirit-state is in a more advanced condition chemically. The constituents of his body are become electrical in nature, or so I can best express the matter to you who have no knowledge of the exact quality of spirit substance. Therefore, that which is evil in a man is become as an opposing electron. The Dynamic Force sweeping as a current through the Sphere, will touch these opposing points and they will collide with it.

In earth-life, which is physical, the power of opposition or Evil, is visible in Matter, in diseases, in suffering, in ignorance. On the astral Plane it is manifest in sorrow, in impotence, in darkness. On the threshold of the Spirit-Planes it is, as I have said, apparent as opposing electrons, defying the Magnetic Current of Eternal Love. No evil can survive this stage in man's evolution, or penetrate further into the Spheres.

You ask how Evil can rise so far, why it was not left in that vortex to which it must eventually sink? I answer you that it is in itself dependent upon the spirit which accords it vitality and on whom it feeds. A great spirit, strong, and beloved of God may for a while be misled into such perversions. Such have

greater strength to combat the Divine Stream, strength to explore the Spirit-Spheres.

At this point the Neophyte, who has experienced the power of physical elements and learned in what manner he may master them, now plunges into the Electrical Current of Celestial Elements.

For some, this is Heaven ; for others, it is Hell.

By this, I make my meaning clear, that the earth names you give to heavenly regions express condition rather than place. Some have sought to give a geography of our Spheres, some parallels and metaphor to aid your understanding. This is well, and applicable, but I seek not here to give these aids. I give you the matter in the abstract and deal with conditions that are experienced by all commonly, and that from a cosmic standpoint.

Again, this state is chemical. You use fires to split up your synthetic compositions on earth, and to reduce Matter to its original elements. Even so, we use an electric fire, a highly potent flame which your researches could not reveal to you, for one breath of it would destroy the human body utterly and you cannot handle it or deal with it in the physical ; we use it, as I say, for the same purpose for which you use your physical element of fire, that is, to break up chemical formations.

We are here concerned with one aspect of its use, that is, its action upon the spirit-body of Man.

I have endeavoured to show to you that Evil essentially is a mal-combination of pure elementals. Man, we will say, has caused this perversion in his physical

state. His astral body has accommodated itself, as it must, to the condition and suffered a like perversity. Again, the spirit-body is affected, but here is Man getting nearer the Core of his Being, the Nerve of his existence. The Soul, which is God, cannot tolerate the proximity of such a contrary character of accretions. It forges upward toward its own Element, and so contacts the Celestial Current.

Now, the Inner Nature, the Core of Man, is in sympathy with this Force; all that he has acquired of beauty and goodness is in sympathy with it. That in him which is antipathetic is the perversity of his own free-will, which turning back upon its own power has caused a collision which has split up the harmonious assembly of the integral Atoms, which has resulted in their re-unity, discordant in character, and producing matter injurious in itself and unable to withstand contact with the Divine.

These Atoms, therefore, reach the Celestial Fluids and collide with them. Their formation is broken, and all power withdrawn from the material they have evolved.

In theory, this would be sudden, cataclysmic, in the actual working it is often slow, for only so shall a man live.

Some there are, O child of earth, who have drawn these evil machinations about themselves and saturated their very spirits with falseness, cruelty and lust. If all this in them were destroyed in one blast of the Heavenly Flame, then would nought be left but that Divine Spark from whence their life began, and the

full gamut of their experience and consciousness would be lost.

So, as the Flame destroys, it gives time for the elements thus parted to unite anew and build up bit by bit the perverted nature into a state of Truth.

Yet, until a Man will, he shall not face this ordeal. But only so shall he attain Nirvana.

Some day he will come ; some day each one of all Mankind will come because that Living Nerve of Truth within him will cry out for its own. That which is of God must return to God Who gave it. Even through the Lake of Fire and Brimstone he will return.

It is well for those who tarry not, and happy indeed for him who comes in the Name of the Lord.

Foolish prattle of the vengeance of a Living God ! See you not that these things must be ? Such phenomena are just as natural and physical in relation to the planes on which they are manifested as is a common matter of life upon your own plane. If a wound be septic, the doctor will, if necessary, cauterize it. Does the doctor act in vengeance ?

You say, the Lord God is Almighty, and able therefore to eliminate from all conditions of Life all that is painful and contrary to human desires. He could do so, my child, but at a price, the price of Man's free-will. Let all human experience, all consciousness, all love, go by the boards, and then might creation be immune from sorrow and disease.

But remember, for this end the Life-Spark, which is Man, left its Source, the Godhead, in order that it might manifest through all degrees of Matter, and

bring back to its Divine Status the consciousness, the individual capacity for Life and Bliss for which it had sallied forth.

Had not Siegfried greater joy that he had essayed to meet the dragon, than if he had remained inert?

I can use but paltry words, take refuge in inadequate illustrations, but I cannot convince you. We who see the Great Cosmos of God, the Cycle of Man's Initiation, the Divine Working of the Supreme Purpose, know these things, we know them in our minds with an adoring conviction which is a part of our very being, but we cannot compress and tabulate them so that we may force them into the unwilling gullet of Earth. You see no more than sees the embryo chick whilst still within the compass of the shell. How will ye judge the World outside?

Yet, even as the embryo within the shell contains within itself the Essence of Life, a link of unity with all knowledge, all power, all wisdom, so man, carnate in flesh, manifesting in Matter, consciously aware of that only which is of the material, holds within the inner chamber of his mind the key of the Universe which shall unlock the door that leads to the Sublime.

That of which he may become aware in the flesh is that only which he is able to exteriorize from the more ethereal strata of his nature, or, as you would say, his subconsciousness. Again I refer to the double function of all the intermediate planes of Man's primary composition which is, first, to insulate the current flowing from the Central Ego or Soul of Life, the Life-Core within him, so that this Force, greatly

moderated, shall be manifest even in his physical body ; and, conversely, to draw upon all conditions of planetary life and to register every shade of experience undergone in the course of incarnation and to assimilate these, passing them back in an ever sublimated state to the central Source which alone is Immortal.

This ebb and flow between Wisdom and Experience is the ulterior Principle underlying the whole Nature of Man and the fruition of his Destiny. Man, therefore, who seeks not to penetrate beyond the material is confined indeed and ignorant as the embryo within the egg of my illustration. Man's scientific researches on the material plane may penetrate a little way, as it is conceivable the embryo may tap the interior of the shell and perceiving a hollow sound may arrive thereby at the logical deduction that there is space beyond the confines of the egg.

But it is only by entering within himself that Man may arrive at any true apprehension of the great Arcana of Truth which is within and beyond all things. Within the depths of his own mind is the smallest point of Light which is the Door into the Cosmos. As the Neophyte in order to rise, he must first descend.

Arcazaiel. ☥

CHAPTER V

ASTRAL SPHERES

February 18th, 1929.

Arcazaiel. ☥

SO, in the lifetime of the body, man may ascend and experience that which may befall him in the astral and spiritual bodies, undergoing torment or attaining bliss. Exposing himself to disintegration, or winning the Magus' Crown.

And, so passing, in sleep, or trance or catalepsy, he shall assuredly bring back with him, to be exteriorized into the physical, some effect of his experiences.

As the spider, from his own body, spins his web, so the spirit of Man, free to roam awhile from the sleeping flesh, spins out a thread of Light, its life-line, which unites it to the physical, and along which pass the ethereal vibrations which are necessary to the body's life. It is not a thread, as you know of one, to be entangled or lightly broken. Liken it rather to a long ray of searchlight which shall cease only when cut off from its source. So long as this life-line shall remain, the body may be re-animated, as it was most notably in the case of Lazarus and of Jairus' daughter.

So. The spirit-body, returning from its travels reabsorbs the light-thread, just as the spider, and re-enters its fleshy state. The flesh awakens. What change has been wrought?

Now, the process of exteriorization is of necessity slow, since the earth-body is composed of comparatively clumsy material and would be readily disorganized by the shock of cataclysmic knowledge. Nor is the human brain capable of containing one ten-thousandth part of the wisdom acquired by the spirit-body. There takes places therefore a slow seeping to the surface of the great well of experience which the Neophyte has undergone.

You say why, why attempt this ordeal out of time and place? Why not rest content with one incarnation, and leave to astral life astral experience, and so again with spirit-life?

There are many reasons. For one, each phase of Life is not absolute. It is not as if one turned the pages of a novel; the page is read and finished, the next is turned. No, the tome of Life is more complicated than that. The lesson of the last page may be forgotten, and the leaf must be turned back.

In other words, the Spirit must re-incarnate.

Again, the Spirit which has returned, whether it be to re-learn a lesson, or to bring the Torch of Knowledge to others who have no light, is not always aware of its own status. It is seldom that the Ego, if but once incarnate, rises far beyond the confines of earth. But the returning Spirit, destined to fulfil some task in the earth Spheres, takes every chance to wander free,

to invade those Lands which lie beyond the borders of its present captivity. Some wander so, indeed, that they may carry back the wisdom that they gather from the Uplands, some precious chemicals that shall transmute the dross of earth, even living fire that shall purge and heal.

Again, it is much to the advantage of the Neophyte that he expose himself to the Celestial Essences whilst he has still opportunity to return to his body of flesh. Therein he may hide his bruised spirit a little while, and earth conditions may favour him in rendering him opportunity to serve others and so save himself from further torment. Or, he may suffer in the physical that which his Spirit might otherwise have borne. Once the shaft of Light is severed, there is no return, and the Neophyte is faced with his Destiny.

" Blessed are the pure in heart, for they shall see God."

How little you understand how sublimely true are these divine words! The Neophyte who comes in purity to this supreme test shall behold only the Glorious, the Divine, in these Immortal Elements. He shall see God.

For yet another page I must consider still the attitude of him who has perverted the pure Current within himself, and afterward the miasmas of earth are left behind, and we will arise with the Magus toward Nirvana.

I have been speaking of the memory and effects which the travelling spirit shall bring back into the material world. These are manifest in the physical

body in conditions which correspond to that body that is, physical and mental conditions.

We are bound to consider the state of the Entity which has encountered the Divine Elements and has suffered partial disintegration. A violent effect of this is madness. It is not the only cause of madness, but it is one of the causes. And I say again, it is well for him if he suffers this malady in the body, for somewhere it must be endured, and the composition of the physical elements is of a less enduring and less sensitive nature and will not react so severely to their re-constitution. In the physical, it is as if man, by his perverted will, had severed Atom from Atom and these elements thus forced asunder had reunited to form vicious molecular matter, which must be destroyed, not in its substance, but in its formation. But the spirit-body is of finer stuff, and then it is as if the very Atoms themselves were split, ion forced from electron, and the very currents of Being shocked to their Source.

I speak here of men greatly perverted in their natures, those who have wrung suffering and agony from others and delighted most in that which was most opposed to the Merciful Will of God. God has no Vengeance, He does not desire their suffering, indeed, it is tempered to the utmost, but that which is amiss in them must be set right, or the Divine within them cannot attain its destined end. Only of his own free-will Man eventually faces this Ordeal, and that because the God within him will take no denial.

It is of himself alone he has merited a punishment that is not a Vengeance, but the logical sequence of

his own behaviour. Each unit of humanity enters the incarnate state with an unbiased personal Will, a divine consciousness and an environment in which there are many manifestations of God's Love. Some are given a far more pleasing material surrounding than others, but temptations are from within as well as from without, and it is true indeed that only God knoweth the Heart of a man.

Thus the Neophyte, greatly daring, has touched the Fringe of the Divine, to his sorrow or to his joy. Into the consciousness of earth he has brought some memory, mayhap it be fear, that strange (to you) apparently causeless fear that urges a man to dread the darkness and to shun the society of his fellow-men. The fear that makes him suspicious, unbalanced and ill-at-ease. It may become manifest in many foolishnesses, in crazy occultism, the desire for drugs or many perversions of the brain.

Blessed is he that overcometh, for he shall inherit all things.

And let us turn now to the Pure in Heart, and to him who hath overcome, and plunge ourselves into the Celestial Current, which is God, which is Love, and experience not pain but divine ecstasy and communion with the Spirit of God personated in the Angels of Heaven, and in the Christ of God, the Lord of the World.

That my meaning may be plain, I will repeat the number of the ways by which man may attain to this state, not in detail, but in general classification.

First, he may contact with the Divine as did the

Initiate of old. He came prepared, after the prescribed Descent and Ascent and Hours of Initiation. He arrives hither during his terrestrial life, and to him it is the long-sought Ordeal by which he may win the Magus' Crown.

Secondly, he may come, still in his lifetime, but piloted hither by evil forces in his search for knowledge and self-gratification. By means of that which is known to you as Witchcraft he may come, and here I add that Witchcraft is the name you have given to the means by which a man seeks to control the powers within himself aided by guides from darkness instead of by Angels of Light. To him, this Hour is Hell.

Thirdly, he may come through the Door, which is the Church of Christ, by the Way, which is the Light of the World. To him, the coming is Heaven.

Again, he may come in the course of his evolution after his carnate body has suffered disintegration. Be it to Heaven or to Hell, assuredly he must come.

"Unto him that overcometh shall be given a Crown"—the Crown of the Magus.

Three paths have led hither, the Individualistic, the Sublime, the Infernal. For each who comes, the Crown awaits whether it be for him who stems the fiery Current as the Divine Tide of Ecstasy, or whether it be to him the Lake of Refining Flames.

The Neophyte has learned to handle physical fire and go unscorched. The people of the East of the World have not lost that art and it lingers still in the West in some psychic laboratories. But here the physical

is left behind, and the Neophyte is exposed to the incandescent influences of the Magnetic Stream. This is purely spiritual, out of range of human sight or apprehension. It is the first step of re-unity of Man with God. It is the purification by which Man may purge himself of all antipathetic material which he has accumulated in the process of individualization.

He becomes in perfect accord with the Divine Elements, in accord with his own Soul within him, that which has vexed him hitherto by reason of the conflicts within himself shall pass away.

Hereafter he may handle the Divine Elements through which he has passed, he may absorb them into his own nature, and exteriorize them in waking life into and through the physical body whence they manifest in power, in healing, in strength, in exalted mediumship. He is become the Magus, the Therapeut.

Contrary vibrations may yet cling to the physical nature, for his terrestrial body is still exposed to the vicious chemicals and it is hard for the earthly nature to go unsullied. But these contrary influences cannot rise or penetrate beyond his etheric self, for they are impotent to touch or sully the purified spirit-body for the reason that there is now no magnetism remaining within the purified Ego which shall attract them. The vibrations are antipathetic to them and the resistance is such as to be all-powerful.

You have many instances of this exalted Manhood. I do not cite the Great Example, nor others who followed so closely after, for of Those I speak later in connexion with Spheres yet higher far, but in daily

life you come in touch with those who are strengthened beyond the power of their frail bodies, who exercise gifts which are not of the physical senses, who radiate Love, and delight to give whatsoever the gift may be, whether goods or affection or great charity of mind.

Thus, in earth you may acclaim the Magus. By his works ye shall know him.

They love not the earth who have seen the Elysium of God, but they love the little children of God because their eyes are opened to the Divine within, and they will endure terrestrial environment, aye, and the miasmas of Hell, that they may bring the torch of Light into the crannies of darkness.

You say, to these, hell is not hell, it is Heaven.

Not so.

Heaven is a Condition. Hell is a condition also. If any purified Spirit, aye, even an Angel from Nirvana, would assist those who are caught in perverse currents and carried into darkness, then they must condition themselves to such environment, otherwise these others are not perceptible to them, nor are they themselves articulate.

We are speaking here of the Realms of Motion. To you, they are vague, and are cognizable to you dimly as a state of motion without mass. There is no motion without mass. The vibrations of Motion give out emanations, and these are formulated by the will into that which corresponds to your Matter. It is entirely invisible and inarticulate to you. There are no physical organs so finely developed that they may

perceive it. The rate of such vibrations are entirely outside the ratio of your perception.

Therefore, by means of these magnetic emanations, Heaven becomes a Place. Hell becomes a Place. But such Place is not absolute geographically. An Ego may carry its own environment, or it may move through sympathetic environments. When it desires to move into an antipathetic environment, the case is different.

It is obliged to subdue its own bright emanations of Light from within itself, it must gather grosser material from lower planes. This, to the advanced Spirit, is dense Matter, weighing heavily, choking, exhausting.

Under its limitations it is unable to function freely, to manifest as it would desire. Yet only so can it reach those outside its own orbit of life. This the World will never understand in relation to the Life of the Lord Christ, that the Being nearest to God Himself assumed a body of the lowest form of being known to you—physical Matter. He took our nature upon Him. If a man took a thick casing of solid lead, studded with nails piercing inward and lived within it, it would offer no analogy to the Incarnation of the Christ.

Others have followed that Example, both before and after Calvary and have borne a body of flesh that the world might have Light. There are many who come, not into the world, but to the borderlands of earth, to aid those still incarnate and to give inspiration and wisdom. Again, you expect so much we cannot give you, and for this same reason. We have taken somewhat of your nature upon us, and we cannot

function in it with any more freedom than you would function in a leaden case.

The farther your own spirit is enabled to rise and meet us, the nearer we may remain to our natural conditions, and the more facility we have to manifest.

At best, it is a work fraught with exceeding difficulty, open to mistake and disappointment, to misconception and blame. Would you care to manufacture lace and be given but a fishing net to employ for the labour?

Such is our hardship and our difficulty. You may come to us in sleep hours, many of you incarnate in earth, you may learn of us, but you cannot exteriorize the knowledge in the physical or your mortal brain would give way and madness ensue. In physical consciousness you may gather somewhat of our teaching, but such we give under exceedingly constricted and stifled conditions and you receive only in the terms of earth.

Such is the work of the Magus. May he give thanks for his safety, and for the Light he is permitted to bring into the world.

I take you now beyond the bounds of Space and Time into the Astral Realms. Here I may explain that this State corresponds not to the condition of the astral body as you conceive it, but is farther advanced. The State achieved in this Hour, known to the Philosophers as The Star of the Magi, is inter-stellar as contrasted from the inter-planetary states hitherto prevailing. The astral condition is to be found in the outer aura of the Stars themselves and belongs to each locally. The farther the journey from each visible heavenly

body, that is, the farther away from physical Matter, the higher is the rate of Motion, the more exalted the Spiritual Condition.

You know but one sun, but there are many suns in the great Cosmic Universe which contains all universes. The stars move in conjunction with all heavenly Creation through limitless regions of darkness known to you as Space, whence their rays contract your normal sight. It is within this so-called darkness there shines, unhindered by coarser light-vibrations, the Spiritual Sun, the Light of God, invisible to human eyes, to human instruments, because the rate of its motion is of a rapidity inconceivable to you.

A clairvoyant person may discern a spirit-form, and the light of the aura may be so bright that the clairvoyant is dazzled by it. Yet the normal, or shall I say subnormal, human being, perceives nothing at all.

So far as you may place Heaven geographically, you may build up your theories upon a system of auras or strata enveloping the earth and likewise each astral body. These rings of vibration, or motion, are interplanetary, inter-stellar, and inter-solar. So far is the limit to our knowledge.

The spirit of man will find for itself the environment which is in accord with the outmost stratum of its own construction. It will draw from that environment nourishment for body and mind. The essences of its surroundings will be pliant and capable of conversion into scena and raiment and all other means of usefulness and enjoyment. The fact of its complete

correspondence with the state of the Ego will render it definitely material so far as the Ego itself is concerned. You say it is an illusion, because the Matter of its composition is not absolute, and would not appear solid to any Being occupying a different state of existence. I tell you that the Matter composing your own earth is an illusion.

I tell you again, the vibrations of your earth are low, the material is coarse, the limitations of the Ego are exigent while in the flesh, it lies within the province of evil emanations manifest in ugliness, in disease, in sin. The Astral Planes know none of these things. The substance of this World among the Stars is refined, and of high potentiality, its composition is mobile and pliant to the will of the exalted Ego. The human body bears the unmistakable stamp of personality it bore on earth but it is become transluscent, radiant, exquisite. The Cities are raised by the Power of Will, working in the strength of the Divine, the countryside is watered by the Rivers of Life, and the sunshine ceases not nor night nor day. Nor is there idleness permitted therein, for each has his appointed task, and the pursuit of Wisdom is the Joy of each.

I am dealing in this work with fundamentals, and here I have stepped aside to describe to you those scenes which I have left behind in order to come to you. We have such joy in our Cities, so dear to us are our Heavenly Mansions and our Temples of God.

It is an illustration of that which is achieved by the combination of refined chemicals, of a state of Motion unknown to you. Definitely you cannot perceive

these things in the flesh, because the flesh is not attuned to register their vibrations. Nothing can be tested truly by an unsuitable instrument. Yet man is still equipped with the means by which he may apprehend the existence of planes other than his own. Man is born into the world with what you now call the psychic faculty, that is, the Divine Soul within him is able to express Itself through the Strata of his material being and contact those Elements which are in affinity with It.

Zabdiel ┼ My daughter, you are aware of my presence this morning, and it behoves me to speak with you a little while since I have in some measure influenced this work which is afoot at the instigation of my lord Arcazaiel. My lord has much wisdom and great learning, but I would constrain him sometimes to give that which is ever more acceptable to earth conditions, that human element which may appeal to those whose opportunities have been scarce, rather than to the learned among you who may study for themselves those occult matters which are abstruse and uninteresting to mankind in general.

My lord will give you a treatise upon Astrology, and on the way hither I constrained him to give some little account of our Astral Realms, else would those who read gather some conception of a Void where Life, as Life, was submerged in chemicals and electricity. Our life is as your life, but more real, more vital, our world as your world, but sublimated and yet more solid. Our materials are as yours, only finer and richer

far, and yield to man's will as well as to the labour of his fingers.

Our labours, our professions, our art, our learning are as yours, only without the flaws you know on earth too well. I feel it of definite import to speak of this at length and in this context, for here my lord had commenced to speak of those Planes whence come the majority of your earth-people at the time of physical death. Few of you come so far in life. My lord loveth the philosophy of Egypt and was enabled to visit these planes while still in earthly form, and so you, my daughter, come, and here have been given the Azure Star, which marks you out in our eyes as belonging to our Spheres, but which is invisible, yet not unfelt, on earth.

Again, should this little book reach the hands of the uninitiated, they will fear greatly the fording of that State which my lord designates the Celestial Essences. To you these are no more physical elements, and you will discern them no more as such, than you are able to define the atoms, ions, electrons which do, in fact, actually exist in such mundane solids as your own furniture.

The Spirit must travel far ere it learn to recognize elementals within physical illusions. To almost all, the passing of that Stream is marked by remorse, by sorrow, by conflict. To some, in intense degree, to some, hardly at all. You will not be conscious of disintegrating Atoms, even though my lord Arcazaiel speaks truth, and such assuredly takes place. But such processes are hidden, just as the atomic pro-

cesses within your own Solids are hidden from you now.

Those who have permitted themselves to be swayed backward by evil will sorrow thereafter. They will seek companionship with those of their own calibre and sorrow the more because of it; eventually they will seek to regain their lost Paradise, because, as my lord has said, the Divine within them will desire its own. And each sorrow they bear, each victory they win over the evil in their hearts, is one more action that shall bring them into ecstatic accord with the Celestial Essences—the Will of God.

Environment is only relatively geographical, but it is as actual to us as your earth to you. The Illusion of Solidity, of Reality, is only an illusion in relation to your ideas. Your early conception of a solid has led you into a false premise, and your misunderstood visions have filled your imagination with ideas of ghosts. You behold a shadowy, impalpable vapour taking the shape of one you knew—you do not see your spirit-friend, he is invisible to you, and the fault is in the limitation of your own physical eyesight—you see merely the ectoplasm from your own body which he has used in order to manifest.

I here acknowledge the courtesy of my lord Arcazaiel that he has permitted me to intervene, not to criticize that which he has given, but rather to attempt to bring it within the focus of terrene comprehension, lest it be anywhere misunderstood and its virtue dissipated. My daughter, I will come again when the opportunity permits, and by your courtesy will write

again by your hand. Till then, farewell. My blessing, beloved daughter.

Zabdiel

Arcazaiel

My lord Zabdiel is better acquainted than I with the earth conditions now prevailing, and my thanks are due to him for his mediation, since, for myself, I am interested most with abstract considerations which I acknowledge are open to misconception by those not aware of the conditions.

Arcazaiel

CHAPTER VI

ASTRAL AFFINITIES

February 21*st*, 1929.

Arcazaiel ☥

WE are considering inter-stellar space. I have stated that it includes realms and conditions beyond the reach of your normal means of discovery. Yet so far as your own state of matter is concerned, it is Space and no more. The Atoms composing your own earth have no affinity with those unseen Spheres, and such influence therefore as they exert is voluntary, and reaches the world only through a predestined method of conveyance.

The fabric of the stars and planets and of the sun, on the other hand, is analogous to the earth. According to your own values, the vibrations may vary enormously, but, viewed from a cosmic standpoint, they all belong to one group of physical manifestation.

The heavenly bodies are, therefore, in correspondence physically. Vibrations given out by that sphere which to you is a star, may be projected into space even as your own ether waves are projected, and the Spirit Realms intervening will be no bar to their progress by reason of their widely differing structure. For

this reason, it will be obvious that the maligned art of Astrology is not unscientific, but indeed expresses the highest flights of science.

You take zinc, a solid, liquefy it, vaporize it, and project it in the form of etheric waves. These can be gathered from the atmosphere by any apparatus in tune for their reception. This you consider scientific and even marvellous. But mark you, the etheric waves circulate within the etheric aura of your own planet, they still belong to that state which you classify as Matter. Is it not more marvellous that vibrations may be projected that pass through millions of miles of that which to you is Space, and enter the earth's aura, influencing all that it contacts which is attuned to their reception? A fanciful theory, you say. But no, it is fact, and I say that your own ancestors knew it to be fact. They had less exact knowledge, and therefore were able to place less confidence in man-made instruments and mathematical deductions. Lacking such aids, they supplied their needs by opening their minds to the reception of instructive knowledge, and gained nearer access to the Truth thereby.

That which science discovers as a fact to-day is often denied to-morrow, but man who opens his mind to Truth shall receive that which shall endure for all time. Chemical actions and reactions are taking place incessantly. That which you call solids are arrangements of Atoms welded together so tightly, and therefore so many in number, that their own power, having affinity with companion Atoms within the earth's fabric, holds them down so firmly to the terrene surface that

man has much ado to shift them. In your words, they are most subject to the laws of Gravitation.

Etheric substance has its composing Atoms less tightly packed, and therefore has less power within itself to be susceptible to terrene forces. Still lighter substances have power to rise and circulate within the etheric belt.

That is the limit of your exact knowledge. But there are substances emanating from your globe that rise into the astral belt or aura of the earth, and others again which travel so far that they may reach the radius of attraction emanating from another heavenly body and thus be drawn into the life of that planet in the same way as an etheric wave is captured by an aerial.

I will mention Thought as one of these terrene products that may be expelled in this way. The Mind of man, which lies behind the human brain, has no affinity with material life and therefore its products emanate from his Ego and are projected into the Spirit-Realms where they are received by such states as are in sympathy with his state of mind. The brain, however, inspired by the Mind, is capable of evolving and projecting a concrete thought, and this is more especially the case when the thought becomes intensified by, shall we call it, mass production, as when a crowd, impelled by one Idea arises, as in Revolution.

There are Stars, therefore, whose influence is beneficent, and others of which the influence is contrary. Again, influences may combine in order to react

beneficially upon the distant auras, or it may happen that the reverse is the case.

Sometimes the chemicals of which a Star is composed may react adversely upon a distant planet directly its rays are so placed, in the course of its movement through the heavens, that they come in contact with it.

Of these things the Magus may learn during his sojourns hither, for he may draw upon his sleeping flesh for that which is necessary to bring these physical bodies into visibility. Normally, to the discarnate Ego on these Spheres, they fade out of sight. Herein is another reason why the Neophyte should seek to gain these heights in earth-life, or else is this means of learning excluded from the world.

You have perceived how light travels from star to star and have from this fact deduced that space is not a void, but contains that which is responsive to vibrations. Thus the bodies within the sun's orbit receive light, absorb it, and are enabled to transmit it.

Think you that the vibrations of light are unique in this respect, and that other emanations are incapable of transmission in like manner?

Grosser forms of matter are interpenetrated by the finer as a sponge is penetrated by water. Different forms of life may exist within one mass. In space there are many activities, but they do not collide one with another because each reacts in conjunction with its own correspondences, and vibrations respond to those sympathetic with their own velocity. Here the Law of Attraction, of Gravitation, or Love or whatever you

will call it, preserves all creation from chaos and groups all cosmic Matter according to its kind by that same simple Law of Sympathy and Antipathy.

Physical matter is composed of Atoms of which the vibrations are sympathetic to the electrical potentiality of the earth itself, it is therefore attracted to earth, and attracted by earth mutually. Earth therefore remains intact and immune from disintegration. The same system works with regard to each physical unit in the Solar system, and again it is active with regard to those Heavenly Spheres outside the scope of your vision.

Between the infra-red and the ultra-violet rays lies the span of human eyesight. Yet your scientists know that it takes millions of vibrations per second to produce even the infra-red light which requires scientific instruments to discern. Taxing not your learning, but appealing on the ground of common sense, is it not obvious that vibrations must exist that are slower in motion than your instruments can distinguish? By this is inferred that there may be, and I go further and tell you that there are, dark spheres in space, grosser than the earth, whose unresponsive material is able to catch and to reflect but little of the solar rays.

You have grounds herein for building up the theory that at the other extremity of vision, there are vibrations of Light so rapid that they are beyond your view. Does this seem curious to you? I believe that the reason is this:

It is within your churches that you listen to talk of

astral spheres, of Spirit-Spheres. You are not led therein to this exalted point by a careful survey of scientific data, but the theory is flashed upon you, as something disconnected with earth-life, and linked by that imaginary organ which you name " the Heart."

The fact that Spheres of Light come, or should come, within the range of scientific investigation does not render them less spiritual, less exalted, less holy, less to be desired. It is not everyone in earth-life who is willing to make, as it were, this leap through space and arrive through faith at a point which has no connection with reality as he apprehends it. I do not decry this faith, most blessed indeed is he who possesseth it, but Man has been given free-will and powers of reasoning and he is not called upon necessarily to deny his sense in order that his conscience may be satisfied. I use the word " conscience " here rather than Inspiration, for true Inspiration apprehends the Truth.

A while ago, you were content to receive as visible that which registered normally upon the optic lens. You did not believe in vision beyond this ratio. Since then, instruments have been invented, and you are now able to perceive the ultra-violet ray. Have you not, then, sufficient basis for the belief that still finer instruments may be invented, enabling you to see still farther, and that beyond this point again, there are other vibrations so rapid that they elude you still?

If you acknowledge this theory as plausible, you have taken the first step towards the Astral Realms, and this by the normal faculty of reason. Those endowed with that which has now become a super-

normal faculty, clairvoyance, are able to apprehend a still more rapid rate of vibration. This for the reason that they are able to withdraw from the limitations of the physical body with its restricted eyesight, and function awhile within the etheric or astral body which lies within, interpenetrating the physical.

I have stepped here from physical science to occult science, but I maintain my point. All your earth history has furnished examples of clairvoyant vision, and the faculty may be tested scientifically by all who are sufficiently interested to concern themselves in the matter.

I, who am so placed that I may hear and see, tell you that light-vibrations exist of a rapidity so great that they would be beyond your powers to count. Their radiance is so great that the sun shining in his strength is but a candle compared with them.

Out of the motion of space forms living Matter, warm and radiant, evolving in Spheres which themselves revolve within the Orbit of the Living Sun. These are the Iridescent Spheres, the Universe you call Heaven, and thence, by mutual attraction, come those minds which are purified and sympathetic to the Light.

As a metal splinter to a magnet, so they come. Even if it be through the Lake of Fire and the Valley of Shadows, yet they must come, because the Divine within them cannot for ever resist the Supreme Law of Attraction, the Love of God.

An illusion all this, many will say, and the writer one who has bartered his science for fairy-tales. Again,

I say, whence come those stories to which you give that name? They are, more usually, not stories of fairies, or elementals, but tales of human folk possessed of super-normal qualities, co-articulate with the friendly beasts and functioning in a world where the beautiful and the happy shall be the reward of him who has greatly suffered and greatly dared. You have no parallel in earth-life for these dreams and visions: how then came the carnate brain to express them? Imagination, you answer. Look well to this word in itself, for itself not understood, it has been coined to express that which is beyond scientific discovery.

Again, what is Illusion? Is it not the seeing of things as they appear to be and not as they are in actual fact? Then, your earth-life in its entirety is to you an illusion. You have no absolute knowledge, and are as yet but able to utilize comparatives in order to arrive at classifications. You say, this is solid, this is liquid, this is gaseous. But each is only so in relation to your own body. So far as you are able to perceive, you inhabit the outmost stratum of the earth's composition which is to you a definite surface. Beneath your feet the earth is solid, the air above is volatile. Are you surprised when I tell you the earth has other strata, both above and below your own, and that each has its inhabitants to whom their own world appears as the only material one? The outer limits of the etheric belt surrounding your globe furnishes a surface upon which communities have their dwelling, and, to them, the aura of the earth is solid matter and the astral plane their atmosphere. Again, there are elementals dwelling

within your ground, and to them it offers no appearance of solidity as it does to you. You ignore all these forms and phases of life because they are out of sight, out of range, out of focus with earth conditions, but science is coming upon the fringe of the subject, and it is not long before the possibility of these existences will be admitted, willy-nilly, even by those egotistical souls who dearly love to believe that God made man alone.

To us, who come from afar, your atmosphere appears so gross and solid that it is as if we descended through strata of solid earth in order to reach you. This again illustrates our difficulty, for it is as if you were obliged to assume the attributes of the mole in order to penetrate below ground to minister to a subterranean population. Would you be able to tell them much of the outside world, finding yourself blind, and hampered in strange surroundings by an unfamiliar body?

All is a matter of the relationship of atomic structures. To put the matter as simply as I can, the Atom has at heart an electrical potentiality, a rate of vibration or revolution. It is articulate to all other Atoms working at a similar rate wherever they may be found geographically. For this reason, the distant stars are visible to the earth, for this reason, man is in sympathy with his surroundings which appear to him definitely material.

Now, all known planetary structures are symmetrical in form and built up of strata, or rings of varying composition. Man himself and all beings of potential

consciousness, is also similar in construction, with the difference that his outward shape differs widely from that of the heavenly bodies in that it is not subject to the revolutions undergone by unconscious Matter.

Let it be clear, therefore, that as the various strata of the earth and stars correspond to each other, so the strata of man's consciousness have similar affinity. Now, that ebb and flow of life-forces of which I have already spoken, may animate man's whole consciousness or only a section of it. An individual may be able to draw upon the Sublime within himself, which again, is in affinity with the Sublime Spheres in their entirety, for his physical needs and the importunities of earth-life. In the same way, his experiences in the flesh will register upward through the scale, and, purified, reach his sublime Consciousness, thereby gaining touch with the Sublime World.

On the other hand, there are natures unresponsive to vibrations. The electrical current is as it were earthed within them. They are able to draw but meagrely upon their own subconsciousness, they sense no active communion with the Spheres of Heaven, and their physical experience makes little imprint upon their real Identity. Their lives are manifest on earth as irresponsible, ineffectual existences which leave the individual at death with neither desire nor ability to rise beyond the surrounding spheres which were the highest altitudes to which his inspiration carried him. In relation to earth, the velocity of his atomic structure was low.

Believe me, this Ego shall meet with no mishap, but

he shall not travel far at first and his progress will be slow.

Have I made more clear my reason awhile back for saying that the evil-minded may travel far into Space? It is a matter of the potential velocity of the atomic structure of the human mind. If the current be of a high frequency, it will carry him far, though whether to his own ecstasy or to his own hurt depends on whether the current be pure or perverted. This I have dealt with at length and refer to it only in passing.

Therefore, be this apparent: when Man sheds his physical body, he sheds therewith his affinity with the material earth. Henceforth, he is of an astral nature and in sympathy with the astral planes. They therefore bear to his new eyesight the old illusion of solidity which was an integral part of his life on earth. The Stars appear to him more than double in size because their auras are now visible to him, and these extend far beyond the surface which is apparent to you now. In a word, he is in continuous and actively conscious sympathy with astral life. But this astral state implies no more stagnation than did earth-life. The entity progresses, and with progress, his astral body is disintegrated into its parent Sphere just as his earth-body was committed to the physical elements, except that the process is almost instantaneous since we are now dealing with more refined matter.

Man has now arrived at what we will call the Spiritual State. He is among the Stars, and Heaven is visible to his normal sight.

It is apparent, then, that the Mind of Man, his Ego, is free to travel at its own volition, and in so travelling will seek its affinities, for the simple reason that such corresponding states constitute the only Matter which is visible and articulate to him. But whether this travelling be done while still in the flesh or after death, the existing outer-body cannot be removed from the sphere to which it belongs. It is drawn from the elements of that sphere and is inseparable from it, drawing upon it for vitality in lifetime and combining with it in death.

The Mind of Man is more pliant. Its states vary, rising to high potentiality in moments of inspiration. The scale of its vision therefore changes like a Kaleidoscope. In this respect, men may not judge one another, for no man may behold the life-fluid of another, and some you dub the evil-doers have potentialities for good.

It is not idleness which creates the Peace of God, but atomic harmony, it is not God's Vengeance that rebukes Mankind, but the inevitable clash of atoms consequent on man's self-made chemical enormities ; Man is not placed arbitrarily here or there with lurking fear of injustice or sanguine hopes of mercy, but is attracted to his natural environment by the affinity of Atoms.

The higher Man progresses, the greater is his freedom, for, having learned the manipulation of the elements, he may impress them into his service, and assume, temporarily, atomic compositions that enable him to function in a sphere other than his own. Thus he may penetrate into the darkness, or, on more rare

occasions, pierce the veil of light which shields the Spheres Sublime.

"Where thy treasure is, there shall thy heart be also."

Even in earth-life, the aspirations of the heart, or mind, are building the etheric structures that the Ego shall inhabit. The potency of constructive thought science has never plumbed. Thoughts may be material, trivial; analogous to earth, they influence the atmosphere of the earth planet and affect the polarity of its electrons in contact with them, they affect the body, which is physical and through it communicate experience to the subconscious mind, but, unless they are charged with some special potency, they will probably be absorbed at this point into an aggregate of mental Matter which can only in bulk further affect the Ego.

Thus the cosmopolitan mind of earth people as a whole affects the status of the planet on which they live and, in consequence, its influence as a heavenly body in the Universe. The influence of some stars and planets upon others is known to be definitely evil, while other combinations have been proved beneficient.

Mundane thought, therefore, impresses mundane material, whilst inspired thought penetrates into the spheres from which it emanated in embryo. Thought, as well as Man, and all Matter, seeks its own affinities by the same universal and cosmic Law of Attraction.

Man, in the course of incarnation and evolution becomes an intelligent being of individual consciousness. The same form of evolution is applicable to Thought. The nucleus enters Man's mind as a flash

of inspiration and the brain exteriorizes it and builds upon it a fabric of aspiration and desire. The mundane counterpart of these thought-forms may be produced in material creations which also are subject to disintegration in the same manner as man's outer body. The actual Thought-form remains and establishes itself in the scene from which it was produced, modified by the limitations with which man has treated it. The higher man aspires, the more pure his aspirations, the higher the Sphere on which his Thought-forms will be builded, and the more beautiful will their structure be.

These emanations of a man's mind are his treasures, and his mind shall inevitably seek them, for where his treasure is, there shall his mind be.

Inevitably also, are some who on passing from earth, are fated to dwell awhile amid the ghostly prisons of their lascivious desires and on the planes to which such thoughts belong. Theirs is the task to re-absorb these miasmas and to transmute them in the crucible. Again, falsely united electrons are torn from their unsuitable nucleus and set free to re-unite in the Life-Stream of pure Love.

Another Thought-type of which we see so much is the insane desire for material gain. The power producing these thoughts may be greatly energized and capable of considerable evolution. Its object, however, is misplaced. We have nothing outside your plane which corresponds to your cash; the potency therefore runs to Earth and is rendered void.

The commonest form of thought transmission is the

desire for success, and this, in its higher states combined with a true love of Art in one form or another, is greatly productive of really beautiful structures, artistic creations and spacious libraries and academies. Often these thoughts are tinged with material greed and selfishness and much of their potency is lost.

Again, Thoughts there are which rise upward ever toward the Very Throne of God. Betimes, are they embodied in prayer, in mercy, in Love. The selfless love of man for man, including the interchange of pure love between the sexes, rises so, because, being in harmony with the Creative Stream of Love, it flows with it into the Infinite.

Many who have much to suffer on the borderlands of Eternity, have yet very beautiful palaces of their own construction awaiting them, and which in themselves will be a magnet drawing the Ego upward even through water and through fire to regain possession of that treasure to which their mind must orient.

Nothing is lost, O child of earth, nothing that has anything in it of beauty or of purity or of Love withal.

From some holy minds emanate those Desires which are in a state of embryo perfection. These gather light even as they rise and return to God Who gave them, and Who shall give again in Gifts of ecstatic beauty. Such are beyond the common experience of the sphere of earth, but they are to be emulated, to be striven after, for unless a man carry an Ideal within his mind there will be little energy to carry his thoughts beyond the boundaries of earth.

That which the Magus shall find in this Hour of his

Initiation is linked with earth and inseparable from it to the mind whose interests are cosmic. He beholds the Working of the Great Laws of cause and effect and contacts the outer fringe of the Divine Wisdom.

Arcazaiel

CHAPTER VII

THE TWILIT PATH

February 28th, 1929.

Arcazaiel ☥

IN this, the Ninth Hour, I describe the experiences of the Magus, for he that has parted from his flesh and comes hither after death, has his Home within these precincts and his progression is steadfast and gradual. The Magus, on the other hand, is bound by exigencies of earth time, and possesses not the same freedom for his explorations.

Just as there is darkness in space between the astral bodies, so is there darkness betwixt the Spirit-Spheres. Into this gloom plunges the Magus in his search for the Eternal Wisdom, and for this reason, this Step is known as The Twilit Path.

He is now far from the material world, distant in condition from his physical body, beyond the confines of his own Universe, immersed in alternating shadow and fitful twilight, seeking the Eternal Sun, which is the Nucleus of the Cosmos, the Centre round which all creation revolves, and of which your own sun and its attendant planets are but one small unit.

He seeks the Light whose Essences may be liquefied

and so become the Fountain of the Waters of Life. Thus all creation is watered from this Living Nucleus, for thus the Essences may travel through space in form of Light Rays. These are invisible in darkness as are the sun's rays in Space, but the Magus, purified by the Essences, may reflect them and advance by the light of his own body.

He is now exposed to the full onslaught of occult forces, he is aware of Powers of which the earth has known little and understood less. Voluntarily he has exposed himself to the Forces which can destroy him, and his only safety is in the Light which is his own soul responding to the eternal splendour.

This is a world of Signs and Wonders, the farthest that the Magus has penetrated away from the illusion of the Solid. Alone in the vastness of Space, he is able to contemplate the phenomenon of Truth from this new aspect. For the first time, he beholds not only astral existence alone, but the whole Cosmos as one vast, restless, changing mass of Motion with its vast gamut of Atoms sensitive to every influence, however minute. He sees the bodies of men built of the same temporary, mutable material as the environment in which they function. He is conscious of the Life-Light shining in each, the true Nucleus around which Matter gathers as mists gather and disperse again. He is within a vortex of flowing electricity which is the source of animation of all Matter, of all Life. He knows that a false step now is fatal, for only so long as his own Being is attuned to the Light shall he remain impervious to the potency of these dominant Forces.

From a mortal unit limited to planetary life, he is now an Immortal, part and parcel of the Cosmos, a Spark of Living Energy on its way towards the Source of existence.

The Grandeur of Truth revealed heightens the velocity of his own nature and unconsciously he becomes the better fitted to endure the ecstasy that shall come.

Yet despite the verity of this experience of the Spirit, the individual may not bring back into waking life aught but the impression of dreams and a slowly developing understanding of Life's meanings. The process of exteriorization is slow and incomplete. The finite brain cannot grasp the Infinite. Let this be better understood.

Even the most exalted, the most inspired among men, have their positive moments when the material world contacts them around with vivid semblance of reality, when all natural laws, manifest in flesh, seem to have their true source, end, and reason in flesh alone. At those moments the Ego is in true accord with his physical surroundings. His vibrations and the vibrations of the surrounding Matter are of an exactly corresponding velocity. For the while, the finer vibration of his mind are excluded, and he lives and thinks by the aid of his material organs alone. This experience is not unique, but universal, for it is inevitable that with the electrical mechanism which pervades creation with its ceaseless ebb and flow of action and reaction, that some time or other, and perhaps often, the state of a certain man will correspond exactly with

the Matter which produced him physically. This correspondence implies that every Atom is satisfied, for it has grasped its affinity, every electron is engaged in orderly revolution around its allotted nucleus. No part of his structure is disengaged in order to be a recipient for inspirations from another sphere of activity.

In a while, this transitory perfection is disorganized, probably by contacting a higher velocity, and man's nature reopens relationship with the Unseen.

The Twilit Path : this is the physical parallel.

Let no man blame himself unduly for these moments of doubt and error, the causes lie not in himself alone but in the gross constitution of physical elements. Only let him beware lest he be satisfied with his condition, for his dissatisfaction is a potent factor in disorganizing his state.

He is shut off from the Mainland. He is bounded on all sides by the merely physical. The Past gives him no more than the knowledge of birth into a physical and imperfect world. The Present offers him nought but strife without victory, hope without fulfilment, sacrifice without incentive. The Future promises him decay and nullity. Incarnated within the physical, he sees not beyond the material world, and nought but the promptings of his own conscience shall avail him to dissipate the entombing walls of Matter.

This a man may endure in the flesh, a counterpart to the flight of the Magus in his explorations during his hours of bodily unconsciousness. For the while, he is

cut off from all worlds, lost in a vortex of motion which he has reason to believe may absorb him into its own substance. Voluntarily he has left the world of Spirit which was the natural harbour of his own purified Ego ; and the Eternal Wisdom, the Light of Supernal Truth, the Nirvana which he seeks, is as yet far beyond his vision. He has attained communion with the Angels, and has left them awhile to seek God.

Strange, this, you think, but strange is the undertaking of the Neophyte when first he set out for Nirvana. The natural man, awaiting the slow processes of nature, will be content to occupy such outward form as is given him in which to express himself, and will travel through the Spheres seeking the company of Angels and progressing with them onwards towards the Eternal Good. Æons of time may pass away, it concerns him not, for he dwelleth in exceeding joy and his hope is sure and steadfast.

Not so is the meteoric progression of the Neophyte, who crowds into the physical life-span the whole gamut of evolutionary experience. He cannot wait for the changing and interpenetrating Cycles to revolve, but plunges into the Twilight, apprehending in a shock of sudden knowledge that which he might have learned in ease and leisure.

Alone in Space, in Infinity, exposed naked to the pure Currents of Life, finding himself vaporized even as all his surroundings are mutable and interchanging. May he not consider, since now he sees the true constituents of all substance, and recognizes in this seething vortex of Motion that which he once

believed was steadfast and solid, that even the fair Spirit-World whose shores he has lately quitted is nought but an Illusion?

Even upon Calvary, did not the thick darkness descend?

Those alone who have trod the valleys shall ascend the mountain-heights, only those who have prayed in Gethsemane shall enter the Garden of the Lord.

"Blessed are they that mourn, for they shall be comforted."

Shall an Athlete rejoice in laurels that he hath not won in the arena? What then should Nirvana be to him who hath not striven?

Conscious of a Mind with no enduring body, aware of a personal consciousness without the wherewithal to express itself, the Ego has now affinity with Matter in Solution. He learns how thus the Celestial Essences may be controlled, and perceives the nature of all substances.

His bodily form has suffered temporary dissolution, and he may not rely upon it either for strife or for expression. His activity is concentrated entirely in the Mind. His mind must be linked with the Consciousness of God, with the Divine, else will he not survive his present experience.

I do not wish to digress at this point and explain what shall befall him should he fail in this test of faith. Not obliteration, certainly, but perchance centuries of retrogression. The greater the Heights attained, the greater must be the fall. If the Mind is set upon

the Love of God, he shall not fail, for the Light within will guide him.

"And this Mortal shall put on Immortality."

Unclothed, the Ego reaches the borders of the Divine World. His spiritual body is left far back in the Spheres, even as his earth-body has been left in the world of flesh. He is naked, and fit to be arrayed in the Garments of the Antechambers of Heaven.

He is now within the Light, but he beholds it not, for beholding it, he would be blinded and singed and burned. A man may not enter a room to face the violet ray without protection for his flesh and eyesight.

Thus they who dwell in the heights welcome the Magus at the Portals of the Divine and lead him whither he may be clad in raiment that shall clothe his soul and protect it until such time as he be so far progressed that he may behold It without hurt.

The Magus may now survey himself. He has known the body of flesh, and beheld its personalities still intact in the Spirit-form that was his in the Astral Spheres. There, he beheld it transluscent, radiant, healthful. Clad he was in garments corresponding nearly with those of earth during the periods you have come to know as "classic," and enlivened with precious stones not unlike those for which you mine to-day. This was rebirth indeed, and Resurrection, but he beholds now a greater Phenomenon.

The imprint of his personality remains to him, is in fact, enhanced, but his body has ceased to be organic,

as you recognize organism. His form is now electrical in nature, constructed with all necessary mechanism for absorbing the Magnetism that constitutes the aerial substance as oxygen and its like constitute your own. The Magnetism is indrawn through the receptive faculty of the body and expelled in individualized creative force. The Whole is thus drawn upon to create the Specific.

His new garments do not serve to conceal his dazzling personal beauty, but he is vaguely aware of that which he shall know of a certainty later on, that they are woven of especial purpose, and that henceforth he may assume them at will when he cometh to these Courts, for their virtue is of the Plane to which he has come and their potency shall be the insulator that shall serve to render the Ecstatic Vision endurable to him, and enable him to walk in the full effulgence of the Sunlight.

He is enshrouded therefore, and only from within the intangible folds of that gracious mantle may he behold the Unseen.

O, how explain these Glories to you earth-born spirits? How describe the sweet cadences of music to him who is born deaf?

I stumble to find words, and you are deaf to hear, for here we stand at the Courts of the Holy One of God.

Before that Sublime moment when the Portals shall be thrown apart, I will make one more digression.

There are those who have written from the

Spirit-Spheres and described Visions of the Christ. In many phases of experience He has walked among men.

Yea, but in these Visions the Christ has come to Man, not Man to the Christ.

In these ecstatic moments Man has beheld Him only as he himself could bear to see Him. He Who was made Man, is able to assume whatsoever outward Form He will. Yet even so, such occasion is very rare, and only the dire need of a soul most highly attuned to His Love, or the greatest ecstasy of adoration can bring Him so through the intervening spheres. Most often He cometh in Vision, in such manner as you would describe as a thought-form, where will and action and knowledge are present while the actual Entity functions elsewhere.

But the Magus who has sought Nirvana through succeeding stages of Initiation is permitted to enter within the Portal of the Christ-Spheres, even as Saint John was permitted to enter, and behold the Christ in True Splendour.

One question more you ask: How could the Initiate of Egypt behold the Christ two thousand years and more before Jesus dwelt in Galilee?

My answer is a simple one: Because the Christ was not manifest to you in flesh was no argument that He existed not. His manifestation through Jesus of Nazareth was an Incident. The greatest Incident in the history of your earth, yes, but it still remained but three-and-thirty solar years out of Eternal Life.

The Jews rejected the Christ not because they did not believe in God, but because they could not recognize God in human form.

For many centuries the earth had worshipped God the Creator. That in some Form He could be partially visible to man they knew, since He had manifested to Moses and Elijah and to many of the Initiates. The extent of the Cosmos was known still less than it is known to-day, and the existence of a Godhead beyond all human knowledge, all Form, all Time, all Space, was beyond the imagination of that day. Yet the Father of All, of Whom we know nought at all except He be the Author of Cosmic Creation, the Fountain Head of all Light, Goodness and Existence, vouchsafed us One Who might manifest Him within range of human conception. This Manifestation of God, Man called "God" and rightly so, yet there exists a distinction, for God Himself is Unseen, Unapproachable, and He Who manifests Him has taken a Form by which we may perceive Him. It is this Form, this Manifestation, of which mankind has been aware throughout all ages, that is known in Heaven as The Christ.

Therefore I say that the Manifestation of this Divine Spirit in Jesus of Nazareth was an Incident. It was much more than this, but I accentuate it because the nature of that Incarnation has been much misunderstood.

This was a human body, humanly born. Verily God took our nature upon Him. In all ways He functioned through our nature during the course of His

earth-life. Therefore He said, "That which I do ye also can do."

It is admitted that some change took place in the manner in which mankind regarded the Christ after this stupendous Event. They learned a very tender personal Love toward Him Whom they had feared. They knew God not only as their Creator, but as their Redeemer. They were content to behold God through this Form made manifest to them.

That which lies Beyond is known to Him alone. What is within the Divine, the Infinite, we may not know. Through the Ages, perchance, He may lead us onward to a greater knowledge and still more vast, unfolding World. It is beyond our conception now, and we desire it not, save in His good time.

For the present, we can conceive no joy more ecstatic, no splendour more effulgent, than the proximity of Him Who once was Son of Man.

This is the Light of the World, this is the Nucleus around which all known creation revolves. Thus is the First Principle expounded, the great Axiom of cyclic revolutions around a superior Centre. Herein is the highest Form we know of that Principle which animates all Matter down to the formation of the Atom and even of atomic particles.

The units in all cases revolve around their centre by reason of their attraction to it, this affinity being in itself a manifestation of the Magnetic Love Stream which permeates the Cosmos. Also is it an immutable Law that the Nucleus is not fixed, but is itself an

electron in a larger sphere of activity. Therefore it is our belief that even this Sublime Centre of Holiness may itself be a Sun in the Eternal Orbit of the Father God.

The Holy Christ of God inspired and manifested in the Man Jesus, but the Light of Heaven went not out, nor was lessened because its Source sojourned awhile within one obscure planet. The Christ could not be contained wholly in Jesus. Jesus might be, and was, wholly God, for a whole can contain a part, but not a part the whole.

Therefore the Sublime Manifestation of God which inspires the Cosmos may manifest in an Individual. Man, commonly, as I have stated, takes his life from God, but his is, in embryo, a cosmic consciousness which becomes individualized only through incarnation into various states of Matter including your own flesh.

In the Life of Jesus of Nazareth the Consciousness of God manifested directly in Man's body, yet subjected Itself to natural laws and physical limitations. This supreme Act was pregnant not only with Man's good on the material plane, but also within all the cycles of his progress. God, Who so manifested once in flesh, may manifest at will in this Form so beloved of Man, through all the Intervening Spheres. He is Jesus, He is the Christ, He is God.

His is the Light Supreme; Its rays therefore may penetrate and manifest within even the lowest forms of creation, yet for this cause Its Source shall not be lessened.

Therefore may we behold the Father only through Christ. Happy are they who have beheld the Christ in Jesus. Theirs is that precious inheritance of personal love which some of us who adored from afar off wait long years to attain.

Behold now the Supreme Ecstasy, but behold with eyes still veiled.

The Spirit pervades all Creation, this is Life, the Prâna, the Universal Magnetism, the Primal Force which invades every Atom, and, by attraction of qualities, links together all Matter, all Mass, and unites all Motion into one Purpose.

Behold now this Divine Spirit manifest in the form of Man.

It is said that every man, purified, is a Manifestation of God, and so he is, but even so, his consciousness is limited to the extent of his experience. The individuality of his Ego is newly fledged. He is able to draw upon cosmic power for life and wisdom, but he himself is not a source of power except in a local and restricted sense. The consciousness of Man is potentially infinite only because it is linked with the Divine Consciousness, and he is himself Divine potentially because he sprang from holy Origin. His individuality is the outcome of a free-will that has been moulded within the Will of God. Therefore in beholding Him Who is the outward Form of the Divine Life which was man's own Origin, man sees a Manifestation of the Power which created him, and although verily he is in God's own Image, since the Magnetic Life which is the Nucleus of his being is of God directly, yet he

himself is but one infinitesimal reflection of the Light of the Eternal Sun. He is one globule of pure water that returns in the volume of falling spray into the basin of the Fountain of the Waters of Life.

Arcazaiel

CHAPTER VIII

THE RESURRECTION AND THE LIFE

March 12th, 1929.

Arcazaiel ☥

HEREIN is Harmony perfected.

Yet here, the Ego, which is of God, may not look upon God, for he has been on a long journey in far lands, and he cometh hither travel-stained and weary. He has suffered a long Initiation, and now must his scars be purged, and his Soul refreshed. For He Who is Perfect can be beheld, in His Glory, only by the eyes of perfection, for looketh the Soul otherwise than this, his fall would be as the fall of Lucifer.

Fear not, O Soul, newly come through strife and darkness, for the Holy Breath of Him Who breathed Life into man's nostrils in the beginning of Time, pervades the Air of Nirvana, the Seventh Heaven. Therefore, Man, inhaling by means of his Celestial Body, draws into his own Soul the Life, the Beauty, the Perfection of the Christ. As he dwells upon the Threshold, so vitality invades him, and Holiness, perfecting him. He has sacrificed all that was mortal, all that was material; and all that was disharmonious has been destroyed far back when he contacted the

Celestial Fluids. His body of dust has returned to dust, his astral body has returned to the Astral Planes, his Spirit-body has been dissolved in the Solution of Matter, and his Soul has returned to God Who gave it. "This corruptible shall be made Incorruptible; this mortal shall put on Immortality."

This is the Resurrection and the Life.

This is the Last Trump, when the State of the Soul is decided, when sin and evil have dominion over it and power no more, when there can be no more tears nor weeping, for all former things are passed away.

As the Celestial Body grows and is strengthened, so the shroud, with which the Angels have guarded the naked Ego, falls away, and he that hath overcome inherits the Kingdom of God. To him is given the palm of consummation, the Crown of the Child of God. He weareth the White Robe of him who hath been purified, and his Aura is a rainbow about his head.

This is the Resurrection and the Life.

He who cometh so far shall not see Death, nay, not even in the flesh. It is written, "Thou shalt not suffer Thy Holy One to see corruption."

Therefore he also who partaketh of the Nature of the Most Holy of God shall also be given control of all the elements of his Manifestations. Of this you have seen examples in the passing of Elijah and of others also who came in the Name of the Lord.

"I am the Resurrection and the Life. No man cometh unto the Father but through Me."

For, in Nirvana are gathered the Sons of God, and verily the Day shall come when all shall so be gathered,

a Host which no man can number, and maybe in that Day He will lead us forward into the Infinite toward a God whom we cannot reach, even in thought, for He hath no Form that we may behold Him, even in our inmost being.

Blessed and holy is he who cometh to this Resurrection; all the pain of his development and of his purification are but a dream that has passed in the Light of the Eternal Dawn. Blessed are the sorrows that Man endures since they are but the outward form of that reorganization of disharmony within his Spirit, which shall so be blended into the Eternal Harmony of ecstatic Vision. Amen.

This is the Resurrection wherein Man leaveth his body of Matter and is incarnated into the Magnetic Essences. I speak of Matter as you know it, as conglomerations of atomic particles forming the illusion of solidity. Thus into Matter was hurled the Soul of Man, thus from its dark morasses has he risen to fall again, and yet again. His free-born Ego has been encased in vaporous bodies and in the protoplasmic organisms of flesh. Long has he sought the release that is alone the reward of Harmony wherein he may attain mastery over the Elements. Thus attaining, he cometh at last to the Resurrection. His bodies of Matter are shed as one casts worn clothing, and he finds himself as he is, and has always been potentially, a Son of God, created in the Image of Him Who is All in All.

After a Pilgrimage through Mirage and Illusion, thus he findeth Reality, for here is the pure substance which

animateth all things, the Source of the generation of all Elements. Yet the Elemental Fluid is not without Form, forsooth, for it manifesteth everywhere in Sublime Form. In Itself It is Light, It is Movement, It is Vibration. Herein is a galaxy of Rainbow Diadems, not for Man alone, but for every object of Nature. Every tree, every flower in that ecstatic Garden of the Lord radiates an Aura of Holy Beauty, for having inhaled the Divine Breath, it giveth again that which it hath received, tinged moreover by the radiations of its individual powers. Herein, Man may contact a single blossom and gain from its essence something which erstwhile he lacked, and the blossom will give in conscious gladness, and be again replenished from the Fountain of Living Water, from the Breath of God.

O simple mysteries you know not of! Even on your gross, sodden earth you may gather some good from the Aura of a little flower. Why think you the Lord God created these blossoms? For the good of Man, aye, verily, and not for the good of his eyesight only, but more than this. The flower shall not inherit the consciousness of Man, but it is, and shall be, a partaker in Cosmic Consciousness however minute the degree of its capacity for receptivity. Man is endowed with powers for initiative and action, the flower is endowed with grace to give of its own essence, to be a channel for the divine Vitality, however minute the degree in which it is enabled to exhale it. For scientific details you may look with benefit to your own material knowledge, I give you here the key only, for I would

speak of those things which are beyond the bounds of the Material.

In the pigments which cause the colourations of plants of all kinds there are special chemical solutions having a definite affinity with Man's own organisms, and they must and do react upon him morally and physically, for the physical and moral are combined in this material nature to an extent not recognized as yet.

Why did God clothe your fields in gentle green if it were not to give peace and restfulness to the striving, weary earth? All, all, you take for granted and give no thanks or even acknowledgment to Him Who giveth all.

Thus, where blossoms the Lotus in Nirvana, the Heavenly Flowers gather, each according to its kind, just such Elements of the Divine Breath as they need for the processes of their own alchemy, and Man, newly come among the Blessed, may gather that which he needeth.

Celestial Blossoms! Should I stay to describe them to you? They are far beyond the descriptive genius of the greatest among the manipulators of your poor earth-language, and such genius have not I. I concern myself with Science and fundament causes, together with those effects which Man has overlooked to his own loss and injury.

Mayhap my lord Zabdiel may attempt the feat in part ere this book be closed.

Nirvana is the Nucleus of all known Creation. It therefore has its Counterpart upon every plane and

condition of existence. It is for this reason that I leave the Divine Heights to describe to you the parallels between the ecstatic consummations and their physical duplicates in the earth state. For by this, Man may learn much, not only that which shall benefit him now, but also in future conditions, for, if he is able to acquire vitality from the various manifestations of Cosmic Life, he is the better fitted for his journey through all spheres of existence, for he is equipped with the knowledge of how to sustain himself and to progress toward the Ultimate Felicity.

Also, it is only by analogy that I may describe to you the conditions obtaining in Nirvana.

We are in the Presence of the Light of the World. His very Breath is Light, and in that Light is Life, Life abounding infinitely, and Truth and Colour.

Of colour I speak in this connexion, for it partaketh of the same qualities of emotion as those I have described in speaking to you of flowers.

Again, experiment for yourself.

Walk through a garden in the full flood of midsummer sunshine and mark the blaze of colour in the herbaceous beds. All the shades of the Spectrum will be there in all their varieties. Now wait until the sun goes down and in the twilight return to the same spot. What will you see there now? Dim shapes that you know are flowers, but where is the galaxy of their colouring? Only shades of grey are visible, fading from white to black.

And so with the Blossoms of Nirvana. In the dim shades of your twilit earth the widest range of colour

you can obtain is that comprised within the Spectrum. In Nirvana, the Source of Light, the whole gamut of radiant tints bursts forth in a galaxy of ecstatic beauty. These are colours you know not of. They are beyond the radius of human vision. Again, it is a matter of vibration, for vibrations of Light produce colour, and only those of a given length register upon your optic lens. This I have explained beforehand, but I repeat it here, because, common as is this elementary knowledge among you, the burden of it is lost sight of almost entirely, and you ignore the phases of Light that are seen clairvoyantly and that you know, by very common-sense deductions, must exist.

From time to time your Spectrum is set for you in the sky that all may behold. You see it as an arc, because the remainder of its Cycle is hidden by your own earth. You do not doubt the completing arc exists, although you are unable to distinguish it through the grosser material of the earth formation. It appears to you also as a narrow belt of seven colours. There are colours within and without the width of this visible band. Why should you doubt their existence because their vibrations are not distinguishable to you?

In the Summer Garden of the Lord there is Colour beyond the soaring images of fancy, colour that is drawn from the Holy Source of Light and transmuted with celestial pigment. All this, man may imbue into his own Body, and no words of mine may describe the ecstasy of his Soul. Each flower glows and trembles with beauteous hue and exhales a radiant aura,

palpitating with Beauty. Each globule of water flashes a thousand rays comparable to the scintillations of a cut diamond, and this analogy is mean in the extreme, but the best that I can find among your gross materials.

The Body of Man is radiant as crystal glass, glowing with colour which is in itself indicative of his virtue and accomplishment. Here, indeed, is the Light of Truth, but no Man come hither may fear its Rays for he himself is perfected else could he not have come.

I speak of Light, I speak of Water. For He Whose Breath gave Life to Man, He Who is the Light of the World, is the Fountain also of Living Water, the Source of Refreshment and Renewal.

Even your own water on earth flows from this Source of Energy. You do not realize this.

How came water upon the earth-planet? Within, it was a glowing mass, hardening into shape and form. Water came from without, formed by the contact of heat with cool, celestial air by which steam was produced from those particles of moisture from the etheric Spheres.

The warmth of the sunlight will condense the water upon the earth's surface and convert it into clouds and vapour. Thus, a planet of lower vibrations, invisible to Man, contacting the earth's aura, will be enabled to withdraw from it some elements of moisture necessary to organic life. This system has been in operation all through the gamut of the Spheres, and through all phases of creation.

Therefore, the Christ, speaking through Jesus, in saying "I will give of the Water of Life freely,"

spoke not alone in parables, but uttered an abstruse and fundamental Truth which was not recognized by the world in the days of Jesus, and is not, in fact, recognized to-day.

The Light-Waves are the only vibrations you recognize as endowed with a limitless power of progression through astral space. Take them as an example of projected vibration, and, as they radiate from a common Centre, coming directly or indirectly from the universal source of Light, the Sun, be convinced that thus travel also those more subtle forms of magnetism, many of which are quite intangible to you now. Also, as universal Matter has a common centre in the solar body, so believe that Cosmic Matter is united in the common Life radiated by the Living Nucleus of all creation.

Thus, you mark the progress of Light through the Spheres, but not the progress of water, since the water is vaporized by the warmth of Light-rays and becomes invisible to the human eye. Thus, the Celestial Elements experience the same descent into Matter which is undergone by Man himself, but here I touch upon a subject so vast that I may not digress so far as to expound even the most elementary of its phases.

Suffice it if I say that all Elements descend into Matter, and are utilized therein by Man, himself also a produce of Sublime Elements incorporated in flesh. The whole life of man on earth is a counterpart of his Life in Heaven, only upon an infinitely lower scale. Your own earth stands to you now as the

lowest known form of Matter, because the Soul of Man, being Divine in Essence, aspires. Lower forms exist, this we know to our sorrow, for the earth itself is dark enough, alas, to cause us grief, and here life and conditions correspond to those of earth, but lower still in the Scale of Being.

This correspondence persists through all the intermediate Planes, and herein lies great consolation, for Man shall not, naturally, find himself in an environment which is altogether strange. Death will but implant him within an environment wherein he will find in tangible form those creations of his mind which had no analogy with earth, and, although the customs will, mayhap, not be such as he has known hitherto, yet will he find much that is familiar in all its outward forms.

Life, Nature, the Elements, all are perfect at their Source, and manifest in perfection ; all are vitiated by their descent into Matter and contorted by the mind of Man. All follow the same Cycle of progression in the Great Scheme of Evolution which is the Gateway to Nirvana.

Thus, as the Divine Life-Force interpenetrates Man's flesh, so the inner perfection of created Nature interpenetrates the particles of physical matter. Therefore, then, Man, dwelling inwardly in his refined person, may absorb from natural products that which is in affinity with himself. Bathing in clear water, he will absorb vitality which would remain untapped by the more material personality ; unclothing his body to the light, he will receive through the medium

of its rays some virtue of the Transcendent Light which is the Origin of all Illumination. He shall walk among the flowers, and his emotions shall be stimulated and purified, he shall eat of the fruits and they shall nourish his body in such measure that it shall resist disease and the disabilities of age. He shall breath the pure air and inhale into his Soul the Life everlasting. He shall open his mind to the vast spaces of the Cosmic and receive Eternal Wisdom.

Thus, Man has not a dual, but a multiple personality, and every phase or expression of his being interpenetrates his outward body exactly in the same manner as Matter is interpenetrated by the Magnetic properties of Life and Force. At every point of consciousness, Man has affinity with a corresponding condition of Matter. Hence clairvoyance, clairaudience, are not super-normal but natural, and their absence indicates not sanity, but a gross condition of material development. This is universal on the earth plane, and once the Earth developed spiritual faculties it would stand in different relation to the other units of the Universe unless the state of progression were universal. It is expedient that Progress be a concerted movement, each plane affecting another to its betterment so that all may go forward in harmony.

The significance of the transference of Thought, therefore, among the Astral Bodies, is important. The movement of the Planets affect the Celestial Light Rays just as the radiations of the Spectrum are broken up by a prism. Each unit within the Cosmos is influenced as it requires. You are not aware of these

Colour-Rays ; you do but feel their effects upon yourselves, you suffer periods of depression and disturbance and others of Revival and Prosperity. Old structures must be broken down in order that new may be builded, cavil not therefore at periods of tumult, for they are the birth-pains of new development. It is well if evil may be corrected in the flesh without penetrating further into the rarer nature of Man within, where, by reason of its own substance, it must contact a higher frequency current of Celestial Power.

Therefore, the Magus, entering the Courts of Nirvana while yet he animates his body of flesh, contacts upon the Threshold the Supernal Wisdom.

Arcazaiel ☥

CHAPTER IX

NIRVANA

March 19th, 1929.

Arcazaiel ☥

YET, say you, Man who has scaled the heights in Spirit returns to the flesh without conscious memory of his experience. Incarnation is not Life in itself, but a phase of existence, yet the part sustains the illusion that it is the whole, and the focus of being is thereby wrongly set. Man awakens to a little hour of solar day, and for him it is his Eternity.

Would you it were otherwise? Say not "yes" without due thought, for Thought may sometimes carry Desire to the point of gratification, and what new sorrows must come upon the world were this desire gratified!

Why was the human brain created incapable of containing the magnitude of Cosmic Truth? Some there are who have been enabled so to overcome the exigencies of the flesh that they have brought to the surface of physical life the wisdom that is hidden normally in the deeps of the Soul's consciousness. These were the Prophets, the Seers. These incarnated that the world, through them, might have light.

These were Souls progressed beyond the borders of Temptation, and no past lay behind them unatoned. Through Fire, through Water, and in the Silence had their Spirits been tried, and thus came they, in the strength of the Most High to accomplish the Work of Angels.

Shall Mankind liken themselves to these?

Think awhile, and consider the Celestial Love manifested in this strange faculty of forgetfulness, of oblivion. I tell you solemnly, that, lacking this, yours were a crazy, mad, tormented world, writhing in a hopeless morass of impotence and regret.

First, I repeat, your body of flesh is attuned to material conditions and there is harmony between Matter and the carnal brain. You take pleasure in physical enjoyments, in terrene artistry, in human affection, in mental dissipations. The sunlit river, the verdant spring and golden autumn, the sea, the mountain and the dale; all these delight you, and so it was ordained. Fatigue of body, limitations of sight, these are so much the expressions of habit as to pass undiscussed.

Now, my point is this, think you this felicity would remain were the brain cells to conceive and bring forth the knowledge of the Supernal Spheres? The Soul has beheld the Living Waters, the Eternal Sun, it has walked in the Garden of the Lord, and sensed perfection within its own Body; could it longer tolerate impurity, darkness, miasmas, mists, fatigue, perversity, sin? Could the weak solar sunlight satisfy longer the eye that has been dazzled by the Light of

God? Could the petty recreations of earth please the Soul that has delighted in Nirvana? Could gross, stale, and impure food satisfy one who has tasted the fruits of Paradise?

I tell you, no. And this is not all.

The majority of men upon the earth to-day, go upward and not down. Their Spirits project themselves in sleep into the future Spheres, and they remember not. It is expedient they remember not. Yes. But how much more expedient is it that the Past also is expunged?

I argue not with those who believe Life comes with birth, for they deny, *ipso facto*, integral Divinity. If the Soul is of God, then it has descended from God, it is incarnated into Matter, but not directly, for Matter, being gross, cannot contact the Divine. There must be an intervening vehicle of Astral and Spirit Matter.

If the Soul has not descended through the Arc of Involution, then it is not of God. If the Soul of Man, incarnating, be not Divine, then it shall not acquire Divinity. If it is not Divine, it is mass without Motion, a product of Inertia, since all Motion, all Life, are Divine in their Source and substance.

Therefore, thou who believest in God, must needs believe in God within thyself. Man is not a god, but he partaketh of the Divine, since so he was created, and the created may not liken himself to the Creator although he be produced out of His Substance.

In Nirvana, our bodies shall be as the Body of the Living Christ, verily they shall be truly in His own

Image, but we shall not be Christs. Our bodies shall be dependent for Life upon His Body, the Breath that sustains us upon His Respiration, the Light of our eyes upon His Light, our Refreshment upon His Gift of the Fountain of Waters. We shall see Him as He is, be ourselves as He is, but dependent upon Him our Creator, for severed from Him we should be nought at all.

Man may say "I am divine," but not "I am a Divinity," he may say, "I am one with Christ," but not "I am a Christ," he may say, "I am Immortal," but only so long as he acknowledge his Source of Immortality.

There is but One God, and Man dwells in Him and He in Man. The planets are of the sun and take their light from the sun, but, were the sun to be hidden, of themselves they could not shine.

If Man were not Divine, he could not live, if he were himself a Divinity, he could not Sin.

Man is both Divine and vulnerable, for he has insulated his divine Magnetism and breasted the disharmonies of Matter. The free-will, which once bound the Soul to God by the eternal link of attraction, also suffers insulation and its electrons are free to suffer counter-attraction. These are responsible for those internal disharmonies which thrust the Ego deeper and deeper into the vortex of Matter.

The majority of Mankind are arising from the Vortex. The earth plane is set upon the Ark of Evolution. It is not the lowest point to which the Spirit of Man may descend.

It is apparent, therefore, that the lower Man descends, the more base the Matter which he contacts; the greater is the potentiality of his ultimate state.

His sufferings increase. He is hurled back again and again to incarnate in surroundings with which his natural affinity is so strong that until he has overcome his unnatural attractions, he may not leave them. The Divine Life fights within him, and he rises to contact the Celestial Essences. Here, the evil within him is destroyed, the false accretions of his integral magnetism are torn from him by cleansing flames. As yet, he cannot breast the tide, he sinks again that he may regain that which he has lost. He re-incarnates, perhaps on a new plane, bringing into carnate life the desire for strength and purity. He is given opportunity, perhaps in the form of endeavour, of striving, of endurance.

A Soul on its way to Nirvana, it enters earth-life. Who shall judge it? It comes, the future unknown, the past expunged. It comes into a new world, a new page is turned, a clean page.

Would you it should be tortured by the remembrance of shame and agony, the thought of heinous deed and unrequited debt? Should it be haunted by the remembrance of debased humanity, still wallowing in the caverns of darkness?

Not so is the Mercy of God shown towards His Creation. Each phase of existence is a new beginning, and the Ego incarnating is alike forgetful of the past and ignorant of the future. It stands at the portal of

Opportunity, imbued with the faculty of acquiring wisdom, presented with occasions for atonement, and with sorrow that shall exalt and purify.

I do not say that, of necessity, the human Soul incarnates repeatedly into one phase of life. The natural course of the Soul is progression, and by the word "incarnating" I do not necessarily intend to convey the assumption of a body of flesh such as you know it. Upon whatever plane the Ego may rest, it incarnates into the Matter of that plane, that is, it assumes chemical material from the nature of that sphere in order to render itself articulate and capable of functioning normally in its present surroundings.

At death, so called, you consider that the Ego becomes discarnate, but in reality it incarnates into the astral, or into the spirit. Both these States imply the assumption of Matter. Refined Matter, certainly, but still substance which is integrally chemical. It is only with the attainment of Nirvana cometh the true Resurrection out of material conditions and the Revelation of the Body of naked Magnetism which is the real Substance of the Soul.

Of a truth, re-incarnation into flesh is not so uncommon as some of you believe. It occurs when the necessity arises. You have many analogies in earth-life which correspond to such necessity. A child may return, term by term, to the same class if its lessons have been unlearned, or its mentality incapable of grasping the lesson.

Of its free-will the spirit returns, and not alone for purposes such as this, but betimes for atonement,

and at times, also, because there are labours that may be accomplished.

In no case is Memory re-born into a new state. Atonement is unconscious, and many there are who cavil at human woes who would be silenced were the tome of the past be opened and the blotted page revealed. There are some who have uttered thanksgiving that they were not among that curious crowd on Calvary who reviled the Holy Christ in the hour of Supreme Sacrifice.

I tell you that no memory of such an act could be endured. This is Man's Hell, but it is short-lived. He is permitted to atone. Out of the darkness, he may come back to the earth filled with the light of solar day. He cometh care-free, forgetful. There, he may love the Christ of God, he may labour in His Name, he may suffer and be himself sacrificed for His Love. Then, when he reaches those planes where memory unfolds, the poignancy of remorse is softened, the infamy belongeth already to yesterday, and the sorrow is expunged in the joy of Service and of Love.

Nothing is forgotten. Every act, every thought of Man registers upon the ether, upon the Matter even, of his surroundings and is imprinted upon the substance of its affinity. There is no memory that the Mind of Man may escape, but the gamut of its incidents unfolds slowly as the leaves of a book. As he advances, and can bear the knowledge, so are the pages turned. Only when an act has been atoned shall permanent knowledge of it reach the evolving Ego.

Some there are who have incarnated and remained comparatively immune from evil perversions; these have fewer regrets and fewer sorrows. They have plumbed the density of Matter fortified by the strength which sustains them through conscious communion with the Source and substance of their Being. These indeed are the Happy Band of Pilgrims.

Others have descended into the Abyss. They have arisen to fall again. The Fires have scorched them, and the Waters have gone over their head. Through great endurance these Souls arise, and for them alone is the fuller knowledge of God's Infinite Mercy, for them alone is the realization of divine Sympathy such as inspired the Act of Calvary. For them there is rejoicing and song and thanksgiving.

"Shall there not be more rejoicing for the one sheep that was lost than for the ninety and nine within the Fold?"

For they that were humbled shall be exalted, those which have striven shall accomplish, those who were sorrowful shall rejoice exceedingly, for unto Him which overcometh shall be given the Crown of Life.

Thus Man cometh to perfection. The gamut of his experience is unfolded in the vast kaleidoscope of Memory. His senses are perfected into consummated power, his eyes are opened to the vista of Creation, his ears to every tone of the Cosmos, his nostrils to the perfume of the Cosmic World which is the Incense before the Throne; his lips may taste the sweetness which cometh forth of the strength

of his striving and its accomplishment, and his touch may heal and quicken in the Power of the Most High God.

He has passed the Veil of the Inner Tabernacle, for him are unfolded all Mystery, all Wisdom. His Mind inhales Inspiration from the Divine Mind, he is linked with Him, mind and body, and in that Link is the Life Everlasting. Amen.

This is the Justification of Being as we know it at present, this is the issue of endeavour. Only that which is Sublime survives, that which is beautiful, that which is ecstatic. All pain, all sorrow, all ignominy, all sin, are as a dream that has passed away. The memory of such is quiescent, because it has begotten experience and Understanding ; thus it lives on its offspring, but glorified.

O fainting hearts that recognize not in the sorrows of to-day the birth-pains of a Rapture that shall live with Eternity ! Is the preparation too rigorous ? Is the Way too rough to tread ? Did not He tread it also, O son of man ?

He took our nature upon Him. You do not realize the magnitude of this implication. He completed the Cycle of human progression, with all the processes which it involved, without pollution, and yet, identifying His Holy Body with our sin, He contacted the profundities of Matter, and suffered Himself to be cleansed by the only means open to Mankind, that of Sacrifice and Atonement.

He incarnated upon the earth planet into a body of flesh. He took upon Him the limitations of the flesh.

The physical brain of a man, however pure, could not express the Mind of God.

Great Knowledge, great Wisdom, great Power He was able to exteriorize into surface consciousness from the Divine Mind within, but only in such measure as to be an example to man. Unattained, but not unattainable, the Ideal which He set. That the memory of His Divine State and Purpose was suppressed by the confines of the physical body, is apparent in His prayer in the Garden of Gethsemane. He had subjected His Godhead to Manhood, and could now only re-attain His State by Sacrifice. His Body was the perfect instrument by which God might speak to Man, because it was attuned in perfect harmony to the Will of God.

If you believe, merely, that a carpenter's son of Nazareth was inspired by divine illumination, then you have reduced the lofty Symbol of Sacrifice to mere terrene significance. You have docked yourselves of the ecstatic hope of beholding the Son of Man Glorified. You have lost the Love of God as a personal Factor. For you, it is cosmic, vague, because it hath no Form that Man may see, no Eyes that shall regard him with infinite tenderness, no Lips that shall utter Benediction. The light of the World has an unknown Source, The Fount of Living Water no Spring.

Yet, if you believe that the Christ, incarnate in Jesus, was God manifest in Power in Omniscience, how then could He have said "Follow me"? Can incarnate man be as God? Nay, verily He was as your text has

it, Very God and very man because of the subjection of the Godhead into Manhood that the Supreme Act of Sacrifice might be consummated and the Way of Life made plain.

If it were otherwise, how think you the earth could have contained Him Whom the Cosmos cannot hold? Verily, in such case, the whole system of Universes would have been changed, and the Earth become the central Source of Light. Light cometh from God the Father. Verily, but it is only through the Holy Medium of the Christ that it reaches our Spheres, just as it is through the medium of the visible sun that light is distributed upon the Earth.

Be reasonable, therefore, and content that you have beheld in flesh the Divine incarnated, and that from henceforth you may behold the Christ in Jesus. For, in earlier periods, Man had not this advantage. Only the Seer and the Holy Prophets who had been elevated in Spirit to Nirvana, were enabled to look upon any manifestation of the Divine, and Man, also, having passed from the physical state, had before him many Spheres of Progression ere he could reach the Supernal Vision.

Thus, in incarnating, the Divine Christ took unto Himself a human Likeness. This Appearance was the outer surface of the various strata of Being, just as it is in Man. It is apparent, therefore, that, in withdrawing from the flesh, the Imprint of His Physical Personality remained stamped upon the Astral and Spiritual Form, which He had assumed in order to reach a condition in which incarnation was possible.

God could not contact flesh, many strata of nature were necessary before the Current of Divine Force could be sufficiently insulated for such a purpose.

It is written, that for three days He entered into the Hells, veiling His Holy Light that We might pass even into the dim Spheres of Evil.

Therefore, since the hour of the Crucifixion, is a great sign and a Great Wonder known to Man. In all his states he may behold God manifested.

That is, the Christ, once having assumed all States to which Man can be subject, is able to reassume such conditions at will. A man in the flesh, desperately desiring it, and in great virtue or need, may see Him as He walked in Galilee—Mankind, likewise, having passed the veil of death, may behold Him as He comes to them in the Intermediate Spheres. As the purity of Man's own Spirit enables him, so he will see the Christ.

Ever fuller becomes the Vision, ever Fairer. With every upward grade His Glory and Presence are more complete, whilst He loses nothing of Personality.

In Nirvana, He is the Consummation of All that worshipping Man of all ages and creations has beheld in Him.

Amen. Amen. To you who have asked what is the meaning of Life, the purpose of existence? I have answered as well I may. I can give you only that which you can receive. I have used analogies of your own sphere as a life-line to link up with your understanding, but it is if I likened the sun shining in his strength to a fragment of phosphorous floating in the sea. I

have tried to describe the Indescribable, to open the Tome of Wisdom to babes who yet cannot read.

Nay, I censure you not, pity you not, O evolving humanity, but, rather, I rejoice with you exceedingly, for I have been permitted to gaze into the Nirvana of Ecstasy that awaits the coming of Mankind.

Only forget not His Gentle Words.

" Blessed are they which have not seen, and yet have believed." Amen.

My blessing I leave with you, not from myself, but from Him Who is able to give exceedingly, for I am but the vessel through which, by divine Sanction, the Holy Grace may flow.

May the eyes of earth be opened and the ears quickened that they may perceive Him Which is, and Which was, and Which is to come. Amen.

Benedictio Dei descendat super te. Amen.

EPILOGUE

March 26th, 1929.

Zabdiel ✝ Amen.

BEHOLD, the Neophyte is become the Magus. Amen.

"My lot has fallen unto me in a fair ground, yea, I have a goodly heritage."

Come with me upon the back of the South Wind and upon the Zephyrs, inhale the rising perfumes of ozone and of flowers, come past all the confines of earth and her narrow limits, beyond the principality of the New Moon, beyond the Silver Path of the Milky Way, beyond the realms of astral diamonds set in the targe of purple space. Come beyond Time and Space into the Courts of Eternity, the Garden of the Lord.

And here shall you behold the Sun which illumines all suns, you may bathe in the Waters which replenish all waters and in Fountains whose spray slakes the thirst of all Universes. You may inhale the Air which first breathed the Life-Spirit into Man. You may harken to the Music which is the Harmony that unites all creation and Melodies which are the Source of Cosmic Joy. Here, there arises from the Bowl of Incense the Perfume which is the Prayer of all Time, all People;

it mingles with the scent of ten thousand times ten thousand blossoms, and returns in Benediction.

There are no colours like unto these colours which tint not alone the vegetation but every particle of Atmosphere. O little Spectrum of seven shades! Again ten thousand Spectrums have spread the glorious Auras since the confines of earth were left. O radiant Glory of which earth has no conception!

O Blossoms nurtured in magnetic Soil, watered by the Streams of Life, unfolded in the Light of the Sun of everlasting Righteousness, stained with the vivid hues of sublimated emotion and of Supreme Sacrifice scented with the Breath of Creation! Can Man visualize such as These?

And here in the Garden walketh Man, whose life sprang from the Divine Nature which was God's Own Image, in the Presence of Him Who, of His own Will, descended into the image of Man.

"And the lion shall walk with the lamb, and a little child shall lead them."

For here shall all creation be gathered together in the fullness of its inherent beauty, in the issue of its Divinely wrought Inception. And the birds of the air shall sing to the Glory of God, and all that lives shall praise Him.

As yet we know not the Life that must be in that ecstatic Garden, we cannot even behold it in the fullness of its beauty, for our senses are veiled lest we venture beyond our powers of beholding and are flung backward into the Abyss of Matter. Yet this we know that when at last we may claim admittance as Citizens

of Heaven, then our Souls shall have no further seeking, for here is Nirvana, the Fulfilment of the Heart's Desire.

We know that no Joys shall pall, no Ecstasy be beyond our endurance, for here is the Source of all Life, all Being, all Animation, all Emotion. The heart of Man shall feed upon that which it desires, for all desires are purified, and Man shall be found in affinity with the Godhead from Whose Divine Source he sprang. He shall be one with Him, one in Love, in Power, in Wisdom, and yet himself still a conscious personality, just as the Christ descended will retain the Personality of Jesus. This for a time, we know not if it be for ever, but we know of a certainty that Man, thus exalted has travail no more, neither will that be demanded of him which he shall not desire.

We believe that Ecstasy shall not be expressed in idle Adoration. We know that from Hence must come all answer to prayer, all administration of worlds whose number is legion. From Hence flows all Light, all Waters, all Music, all Harmony, all Wisdom, all Power, all Love. We know this Holy Rule is not impersonal and automatic, we know the Divine Creator worketh through His Angels, and that His Word is passed from Sphere to Sphere until It reaches even unto the Outlands of His Kingdom. Therefore, our praise, our Love, our Worship, will still be manifest in labour, and our Ecstasy shall be in Service. If our God labours ever for the welfare of His Creation, if He hearkens to the prayers of the multitude, and suffereth not His little ones to perish, thus, should we

who are His, desire an Eternity of idleness, lounging upon His footstool? Not yet, not yet. Not until that which is Perfect shall have replaced all imperfection, until the winds of His magnetic Love have winnowed away the chaff, and darkness is made visible in Eternal Light.

This is the Capital City, the New Jerusalem. This is the Seat of Justice, the Centre of Administration. This is the Source of Life, the Nucleus of Cosmic creation, the delocalization of all Energy.

I speak of that which I have beheld in vision, it is a Land of Motion. How shall I describe it? For within the magnetic Cores is the only Reality, and in its emanations are the only Forms which are not illusory. For here, the Soul of Man and the Soul of Matter are in affinity, and their Substance is one with the Divine. And here, there is no Temple of God, for His Palace is the Temple, and there are many Abiding-Places, for His Ministers and for His People, and He Himself shall rule over them. And they shall behold Him in His Glory upon the Throne, and in the Garden He shall walk among them. And they which have travailed most shall be nearest Him to serve, and those who most have loved Him.

For all travail, all pain, all tears shall be as a dream that has tortured the night and fades with the mists of the Morning.

Thus the heavens and the earth shall pass away, but the Nirvana of God shall remain. Thus the Neophyte, ascending, shall complete his Hours of Labour and win the Crown of his Reward.

EPILOGUE

We give this Epilogue. Our blessing be upon you, and the blessing of Him Who was the First and the Last in the Eternal Cosmos, as He was First and shall be Last within the Soul of Man. May Man be aware of his Inception and of his Destiny, and may the Grace of our Lord his God be with him.
Amen. Amen.

ARCAZAIEL the Philosopher, who was known as Apollonius of Tyana.

Zabdiel

+0 Our libs correspond to our 2 Surround[s].
+5 Influence of thought on body &c. 47
91 Spirit of communication.
108 Christ & the Infinite One. 110.115.